



Srimate Ramanujaya Namaha

History of Triplicane and Temple of Sri Parthasarathi Swami



Charama Sloka of the Bhagavat Geetha:—

“Sarva Dharman Parithyajya Mamekam Saranam Vraja
Ahamthwa Sarwa Papebhyo Mokshayishyami Ma Suchaha” (18-66).

Srivatsam

HISTORY OF

4918

TRIPPLICANE AND THE TEMPLE OF

SRI PARTHASARATHI SWAMI



Swatsam

Compiled by

RAO BAHADUR

V. RANGANADHAM CHETTY

Arya Vysia Dharmakartha

TRIPPLICANE, MADRAS.

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P R E F A C E .

When I began 10 years ago the work that took this shape, I was plunging into the sea of history without having been first taught how to swim. But history for me was fortunately of a dependent kind. Fortunately also the time was one then when I could secure the help of Mr. V. Venkatrama Ayyar. M. A. L. T., Professor of History, Presidency College, Madras who has since retired. I am greatly indebted to him for the help he has given in drafting the historical facts. The object set before me was hinted by various worshippers of this famous temple of Sri Parthasarathi Svami. Vividness had to be secured on their practical value than custom and usage. After the great second world war, the picture needed and received a good deal of retouching before being sent to the press and offered to the public.

In presenting the historical facts, the Fort St. George Public Consultations, Love's Vestiges of Old Madras and the Stone Inscriptions from inside the temple were taken as guide.

The traditional portion was taken from the Sanskrit text of Brindaranya Kshetra Mahatmyam which formed part of the Brahmandapuramam.

Brief histories of Sri Tirumalisai Alwar, Sri Andal, Sri Peyalwar, Sri Nammalwar, Sri Alavandar, Sri Ramanuja, Sri Kurattalwar and his son Bhattarya have also been incorporated.

The various Mantapams that have been owned by the temple within the limits of Triplicane are also stated with their brief history. Brief translations of the Tamil and Telugu Stone Inscriptions relating to this temple are printed at the end of this brochure the originals of which are found published in the VIII Volume of the South Indian Stone Inscriptions.

...this temple is a ... first
...in 1919 when I was elected by the voters of
Triplicane as such. I have been blessed ever since to serve Him
up to this moment.

In 1922, the Sri Venkatesvara Students' Hostel standing on
the High Road, Triplicane was opened by His Excellency Lord
Willingdon. Since that time, it is being used by students of
various colleges; and many of them have been holding high post-
itions in Public Service and else-where. The rents derived there-
from are now being used for scholarships and other educational
purposes.

It is my sincere desire that the house wherein I am living
should be converted into a Ladies' Hostel after my life-time.
The income derived there-from is to be used for religious pur-
poses, details of which will be found in my Trust-deed.

By the grace of God Sri Parthasarathi Svami and with the help
of philanthropic gentlemen and various worshippers, the Ananda
Vimanam built on the Sanctum Sanctorum has been renovated
at a cost of Rs. 70000/—.

The blissful and ever-smiling Utsavar known as Sri Partha-
sarathi Svami with His blissful Grace has received a diamond
Waist-belt, a diamond Abhaya Hastam and golden anklets as will
be seen from the photographs which are also printed and
annexed to this book. It is not out of petty desire for self-glorifica-
tion that the details of these jewels are given. But it is only with
the sole view of making the public know of them in case of any of
them come to be missed.

My thanks are also due to Mr. T. K. Satakopacharya, Retired
Manager of the Registrar of Books Office who has greatly helped
me while the matter was in the press; and I am deeply indebted
to him for his unflinching help.

V. R. C.

THE GLORY OF ARCHAVATARA

Madras, the Capital of the Presidency, can boast of the famous temple of Sri Parthasarathi Svami. The presiding deity is the Divine Gitacharya, popularly known as Sri Parthasarathi or the Charioteer of Arjuna, in the great Battle-field of Kurukshetra. On that Chariot, God Sri Parthasarathi propounded the truths eternal for the safety and salvation of the whole of humanity ; and they have taken the shape of the Sri Bhagavad Gita.

For ages, these truths have struck deep root in the mind of every Hindu of this vast sub-continent. This is the Sanatana Dharma which is expected to be followed by every true Hindu and has been followed through Ages. No orthodox Hindu may dare question its authority or binding character.

Sanskrit is the best of all languages. It is through this language that great and eternal truths have been revealed. To symbolize the truths, the sages have devised God-heads and installed them in temples as images.

^{Sriyatham} Our ancient sages tried to find out a way along which to lead those who are engrossed in secular matters and have scarcely time patience, or the means enough to devote themselves to the higher endeavours of attaining true spiritual knowledge. It is for them that temples are constructed and manifestations of God installed in the shape of images. They have been styled Kalpataru or the Giver of Boons granting all the wishes of the Bhaktas.

Professor Wilson in his translation of "Sri Vishnu Purana" says, "We have in the text a representation of the mode of Dhyana or contemplation in which the thoughts are more readily concentrated by being addressed to a sensible emblem instead of an abstract truth." This means of meditation and devotion are buds, and final beatitude is its fruit. The Brahmasutras and the Sri Bhagavad Gita are guides to attain the Lord's Holy Feet. Complete surrender at the Holy Feet of the Lord is the only course, open to humanity either for securing peace by realisation of the

soul or riches in this word or everlasting Ananda or Bliss at the Paramapada or Supreme Heaven. So says Sri Ramanuja in his Commentary to the 27th Stanza of the 14th Chapter of Sri Bhagavad Gita as also in his commentary on the Brahmasutras. "Anumanadhikaranam "

(తస్యవశీకరణం తచ్చరణాగతిరేవ)

Anumanam means Prakriti or matter. Men of high intellect and wisdom have designed that Saranagati or surrender at the Holy Feet could be performed only at the feet of an Archa.

No doubt Sri Krishna in the Gita preached that Saranagati could be made before Para, Vyuha, Vibhava, Antaryami or Archa. The first three are beyond our reach, the fourth is beyond our vision. The only course now left to us is our complete surrender at the holy feet of Archa or the image of the Lord. In the fourth Chapter, 11th Stanza of the Bhagavad Gita, Sri Krishna says :—

యే యథా మాం ప్రపద్యంతే తాంస్తథైవ భజామ్యహం ।

మమ వర్తమానువర్తనే మమష్యాః పార్థ సర్వశః ॥

^{Srivatsam} రా॥ వ్యా ॥ కిమత్ర బహునా సర్వే మమష్యాః మదనువర్తనైక
మనోరథా మమవర్త మత్స్వభావం సర్వం యోగినాం వాఙ్మనసా గోచర
మపి స్వకీయైశ్చక్షురాది కరణై స్సర్వశస్సాస్వపేక్షితై స్సర్వ ప్రకారై
రనుభూయాను వర్తనే.

A. Govindacharya in his translation says 'Not only by the method of incarnations in the forms of Devas and men etc, I am saviour to those who seek me as their refuge but any other method or form which it may be their pleasing option to select. Whatever that is, to that I adopt myself. By whatever conception they choose to seek Me, I manifest myself to them in that mode. Bhajana is literally, I serve (in love). Here it means I appear to them (Darsayami).

In short, my nature is such as even Yogis find it to be transcending thought and speech ; yet to all who are of my ways, I suit Myself in a manner that I am to them not only a visible demonstration but they may enjoy Me by every one of their sense faculties and in all diverse ways.

Vedanta Desikar in his Gita Tatparya Chandrika says :
(This verse is an authority for image worship)

యోగినామితి - యోగ పరిశుద్ధ మనసాం వాఙ్మనసా గోచరమపి
మాంస చక్షుషో మనుష్యైః బాహ్యే నిర్మలై రప్యభవంతీత్యర్థః ।
ప్రియతమ పితృపుత్ర నుహ్మప్రాభృత భృత్య సా రథిత్వాది రూపాణ్య
ర్చావతార రూపాణి చ సర్వశ ఇత్యనేన వివక్షితానీత్యాహుః । అనుభూ
యాను వర్తంతే అనుభవంతో వర్తంతే త్యర్థః । అలంకరణ యాత్రోత్సవసేవాదర్శన
ప్రకారః । అత్ర యోగినాం వాఙ్మనసా గోచరమపి చక్షురాదికరణై రితి వచనా
దర్చావతార రూపేషి పరరూపత్వాను సన్ధానం దర్శితం ॥

Again, Sri Krishna in Chapter 18. Stanza 56 says :—

సర్వకర్మాణ్యపి సదా కుర్వాణో మద్వ్యపాశ్రయః ।
మత్ప్రసాదాదనాప్నోతి శాశ్వతం పదమవ్యయమ్ ॥

రా ॥ భా ॥ నకేవలం నిత్యనైమిత్తికాని కర్మాణి, అపికు సర్వాణి
కామ్యాన్యపి కర్మాణి - మద్వ్యపాశ్రయః మయిసన్యస్త కర్తృత్వాదికః -
కుర్వాణోమత్ప్రసాదాచ్ఛాశ్వతం పదమవ్యయ మవికలం ప్రాప్నోతి - పద్యత
ఇతిపదం మాంప్రప్నోతి త్యర్థః ॥

A. Govindacharya in his translation says :—

"Doing all works at all times with trust reposed in me, one
through My Grace wins the eternal Infinite State. ,

Ramanuja explains all works — not merely Nitya Naimittika
works, but all works inclusive of those of the Kamya kind. Trust
reposed in me — Accrediting me with or ascribing to me all
authorship etc. State — that which is reached (padam) goal — My
self. By doing all works (in the manner afore-said) I am
reached — I who am eternal and infinite.

మన్ననా భవమధ్యక్తో, మద్యాజీ మాం నమస్కరు ।
మామేవైష్యసి సత్యం తే, ప్రతిజానే ప్రయోసిమే ॥ భగీ॥ శ్లో 65॥ అధ్యాయ 18.

రా॥ భా॥ వేదాంతేషు - వేదాహమేతం పురుషం మహాత్మం అదిత్యవర్ణం
తమసః పరస్తాత్ - తమేవం విద్వానమృత ఇహభవతి - నాన్యః పథావిద్యతే -
యనా యేత్యాదిషు, విహితం వేదనధ్యానో పాసనాని కర్మవాచ్యం దర్శన సమానా
కారం స్మృతి సంతానమత్యర్థ ప్రీయ మిహమన్ననాభవేతి విధీయతే. మద్భక్తః

అత్యర్థమత్పియః అత్యర్థమత్పియత్వేన నిరతిశయ ప్రీయాం స్మృతి సంతతింకు
 యష్యేత్యర్థః మద్యాజీ-తత్రాపిమద్భక్త ఇత్యనువచ్యతే, యజనం పూజనయ, అత్యర్థ
 ప్రీయ మదారాధన రూపోభవ ఆరాధనంహి పరిపూర్ణ తేషవృత్తిః. మాంనమస్మయ
 నమానమనం, మయ్యతి మాత్ర ప్రహ్లాభావ మత్యర్థ ప్రీయం కుర్విత్యర్థః. ఏవంవర్త
 మానో మామే వైష్యసి ఏతత్సత్యం తే ప్రతిజానే తవ ప్రతిజ్ఞాంక రోమి నోపచ్ఛన్ద
 నమాత్రమ్ - యత స్త్వం ప్రయోసి, మే. “ప్రియోహి జానినోత్యర్థం మహం సచమమ
 ప్రీయః ఇతి పూర్వమేవోక్త, యస్యమయ్యతి మాత్ర ప్రీతిర్వర్తతే । యమాపి తీస్మి
 న్నతి మాత్ర ప్రీతిర్భవతి. తద్వియోగ మసహమానోహం తం మాం ప్రాపయామి.
 అతస్సత్యమేవ ప్రతి జ్ఞాతం మామేవైష్యసీతి.

Think of Me always. Love Me and worship Me and bow to Me. As you are dear to Me I promise that you will reach Me. Manmana Bhava-Bestow your thought always on Me. The thought being of that kind expressed, as Vedana, Dhyana, Upasana etc signifying an unbroken succession of memory in intimately made vivid so much as to approach the reality of a sensible experience with deep and sincere devotion dedicated to Me. Mud Bhakata-Show your intense love - so much so that you bestow your constant thought on Me as dear and loving.

Madyaji - My worshipper - Yajana - Puja - Aradhana worship. The services rendered to me should be full of love.

Mam - Namaskuru, Namas means Namanam. bending implying the utmost attitude of reverence, love and humility to Me. Bow to Me. Manifest outwardly the sincere expression of love felt within.

If you conduct yourself like this, you will reach me. This is a truth of which I give you the assurance and of which I make promise to you. Do not interpret this as hollow persuasion. I have addressed you since you are beloved of Me. I have already stated I am verily dear to the wise and they too are dear to Me. Where there is much love for Me in the heart, I for My part love him so much that I hardly bear his separation and he finally Joins Me. You shall come to Myself. This is the truth and nothing but the truth which I pledge and vouchsafe in the most positive manner.

Brahmasutras — Chapter III Section 2-37 :

ఫలమత వుపపత్తే : ॥

కాస్త్రీయ మైహికాముష్మిక మపి ఫలమతవీవ పరస్మాత్పురుషాత్ భవతి
సామాన్యేన “ఫలమత” ఇత్యుచ్యతే, కుతవీతత్ ఉపపత్తే : సవీవహి స్వజ్ఞస్సర్వ
శక్తిర్మ హోదానో, యాగదాన హోమాదిభిరుపాసనేన చారాధిత విహికాముష్మిక
భోగజాతం స్వస్వరూపా నాప్తిరూప మపవర్గంచ దాతు మీష్టే.

Fruit comes from Him because it is appropriate.

Ramanuja in his commentary says. For He alone is All-knowing, All-powerful and supremely liberal. Those who worship Him with Yagas, gifts, Homas and the like receive from him enjoyment here, or in the Heaven-world. Those that meditate on Him attain their own holy form. He alone is able to give the fruits.

Chapter I, Section I, Sutra 7 :—

తన్నిష్ఠస్య మోక్షోప దేశాత్ ॥

Srivatsam తస్యతావదేవచిరం యావన్నపిమోక్ష్యే అథ సమ్మత్స్యే । ఇతి
శరీరపాత మాత్రాంతరామో బ్రహ్మ సమ్మత్తి లక్షణో మోక్ష ఇత్యుప దేశతి.

Because the attainment of Moksha by one who meditates on “Sat” is taught.

There is delay only so long as he has not released from his sthula or sukshma body. He will then be united to Brahma.

Chandogyopanishad : Chapter III, Section 14, Sutra 1 :—

సర్వం ఖల్విదం బ్రహ్మ తజ్జలానితి కాంత వుపాసీత. అథ ఖలు క్రతుమయం,
పురుషో యథాక్రతు రస్మిన్లోకే పురుషో భవతి తథేతః ప్రేత్య భవతి సక్రతుం
కురీత ॥

Whatever one meditates on in this world that will he become when he departs from hence. Meditate on that Supreme Being wherefrom creation, protection and dissolution take place. He is All-pervading. Meditation on Him will gain Him.

Our great Saints and Acharyas with these sacred views in their mind have designed that we should always be engaged in doing service to the Lord visible as Archa (as the God-head) so long as we live in this world,

To retain the thought in our minds permanently, our Acharyas and great saints have constructed temples, installed images, chant mantras, offer prayers and invoke His blessing, present their offerings to Him. When we leave this mortal coil, and reach the goal, it is to engage in similar services to the Lord in the High Heavens. Our practice of worship in this world will have been a rehearsal of the service that will be rendered forever in the world above, Paramapada. Such is the importance of temples and of the images installed there-in.

I have briefly stated the importance of temples; and it is for the public to think and devise means to protect their sanctity as prescribed in the Agama Sastras, safeguard their endowments, and see that they are not diverted to secular purposes but are utilised solely for the Lord's glorification, as by the chanting of Vedas, the Upanishads and the Divya-prabandhams and the elucidation of the Life religious such as through lectures on religion and philosophy based on the sacred books, the Bhagavad Gita, the Ramayana, the Brahma-Sutras, the Upanishads, the Puranas, the Bhagavatam and such other works. Many of the temples in Southern India which are famous were not founded by States, but by great sages whose merits lay not in wealth but in piety and their inner vision of the manifestations of deities. The prominence which temples have now assumed is not due to the encouragement of the State, but to the free gifts of centuries of worshippers who were benefited by the benedictions of those deities. Temples with images are here to protect all of us from any catastrophe by our prayers and non-defilement. Temple worship is regulated by the Agama Sastras and they dictate that Avarnas should not be admitted, into temples. Marichi in his Samhita says:—

పంచపాతకై శృణ్వాలా ద్యై శ్చాలయే ప్రవిష్టే తత్సన్నిష్ట హవి
ర్నివేద నేచ సప్తాహం మహాశాంతిం హుత్వా ఆలయ మభ్యుక్ష్య పునః ప్రతిష్ఠాం
కారయేత్ ||

It is only by constantly invoking God with sacred hymns as prescribed in the Sastras that the images become endowed with divine powers; and so we are bound by the rules and regulations

enunciated in those Agamas if at all we wish to preserve the sanctity and sacredness of images in the temples. Gift of mantras is the privilege of only certain classes of people. Such is the power which the Agama Sastras ordain and make the images ever to be adored.

We all consider the incarnations of Rama and Krishna as our beacon-lights to guide us in our character, religion, morality and ethics. In every one of the Avatars, they have made the laws and acted themselves in the manner they have laid out. Sri Rama and Sri Krishna are always very particular about protecting the Varnasrama Dharma. Sri Krishna expressed clearly this view in the Bhagavad Gita. The sacred temples contain one form or other of the manifestations of the Lord; and nowhere is it seen that they have transgressed their own rules though they were incarnations of Sri Mahavishnu.

People may say that the All-pervading God will not leave the temple out of any defilement. They seem to forget the difference between consecrated deity and the All-pervading Omnipotent. Though both are identical, they are just like the born Emperor and the elected Prime Minister. The Prime Minister holds his Office so long as he has the confidence of the people; and he loses his power, the moment people lose their confidence in him. Similarly the God consecrated by Sastras will be able to fulfill the prayers of Bhakthas so long as the Deity is not defiled through transgressing those Sastras.

The modern world knows Ether is every-where; and it is through that medium the events of one place are communicated to any corner of the world. By itself it cannot communicate without the help of an instrument and it needs an operator acquainted with that instrument. When the instrument is in order charged with power, outsiders are prevented from meddling with the said instrument. By allowing any untrained person, the instrument will become unfit for use and will not be able to communicate any event to a foreign land.

Similarly so long as the images are kept free from defilement they will continue to Bless and fulfill the wishes of the Bakthas; and if they are defiled the result will be disastrous.

Politics and religion must be kept absolutely distinct. One should not encroach on the province of the other. Who will deny the pernicious and destructive force of political movements if they are not regulated by rules of morality and religion? Those movements overthrow empires, subvert kingdoms and undermine the foundations of human society, its laws, regulations, morality and wisdom. A superficial observer may find that a revival of Hinduism has already commenced but, how far the renaissance is genuine and permanent will be known only in the future. I must, however, say and with great regret, that the spiritual and moral degeneration from a Hindu point of view is manifest in the rising generation. The fault is none of theirs. The system of education prevalent in this country is the root-cause of this evil.

Srivatsam

Extracts from Manmathanath Dutt's English Translation of Manu-samhita:—

These distinctions of castes have nothing of the hatred and sense of inequality which promoted many a civilised society of modern times to lay down an arbitrary barrier between man and man. The framers of the ancient Samhitas recognised the inevitable necessity of organising a division of labour among orders of society. Its origin had been in the principle of co-operation and reciprocal help. The sages have solved once for all the problem of capital and labour which so badly threatens in modern times. Unqualified equality is impossible in society and sages have promulgated general equality in civic rights among the individuals. They honestly believe, that there can be no society without such distinctions.



A Glimpse on Advaita and Visishtadvaita Philosophies

*The key note of Ramanuja's system is a personal Supreme being, whether called Brahman (neuter), Narayana, or Rāma. According to Sankara, on the contrary, Brahman, the Supreme being, the highest Self, is pure Intelligence or Thought, or which comes to the same thing, pure (Being). Absolutely nothing can be predicated of it. All the world around us is simply a projection of this absolute intelligence in association with *maya* or illusion, and, as so associated, Brahman is called Isvara, the Lord. Each soul (*jiva*) is pure Brahman, and the aggregate of bodily organs, and mental functions which make up the individual, and which separate and distinguish one soul from another, are mere *maya* and unreal. So also all objects of cognition, volition, etc. the external world, are mere *maya*; the only thing that really exists is the soul,—the projection of the supreme (*Param*) qualityless (*nirgunam*) Brahman. The non-enlightened soul is unable to look beyond the veil of *maya*, and blindly identifies itself with its adjuncts, the bodily organs and cognitions which make up the individual. It thus becomes limited in knowledge and power, as an agent and enjoyer. As such it burdens itself with the merit and demerit of its actions, and as a consequence is subject to a continual series of births and rebirths into infinity, each of which is a direct consequence of its previous actions. The only way of escaping from this weary continual round of births, is the recognition by the soul of the soul as one with the Supreme Brahman,—the highest Self. By such knowledge the seeker after truth withdraws from the influence of *maya*, and, at the moment of death obtains immediate final release, being absorbed into and altogether losing his identity in the absolute Supreme Brahman. He once more becomes himself pure 'Being' without qualities, cognitions, or identity.*

On the other hand, according to Ramanuja, Brahman, the Supreme Being, the highest Self, the Lord, is not pure Intelligence, though Intelligence is his chief attribute. So far from being pure 'Being devoid of all qualities' he is endowed with all auspicious qualities. 'The Lord (I quote Dr. Thibaut's words) is all-pervading, all-powerful, all-knowing; all-merciful; his nature is fundamentally antagonistic to all evil. He contains within himself whatever exists.' Matter and soul (*achit* and *chit*) constitute the body of the Lord; they stand to him in the same relation of entire dependence and subserviency, as that in which the matter forming an animal or vegetable body stands to its soul or animating principle. The Lord pervades and rules all things which exist, material or immaterial—as their *antaryamin*, or inward ruler. Matter and soul as forming the body of the Lord are also called modes of him (*Prakara*). They are looked upon as his effects, but they have enjoyed the kind of individual existence which is theirs from all eternity, and will never be entirely resolved into Brahman.

Creation (as both he and Sankara agree) takes place at intervals. Between each period of creation, is a period of *Pralaya* or non creation, during which matter is unevolved, (*avyakta*), and (according to Ramanuja) 'individual souls are not joined to material bodies, but their intelligence is in a state of contraction, non-manifestation (*Sankocha*).' During this *Pralaya* period Brahman is said to be in his causal condition (*Karanavasth*). When the *pralaya* state comes to an end, creation takes place owing to an act of volition on the Lord's part.' Primary unevolved matter becomes gross and acquires those sensible attributes (such as visibility, tangibility, etc) which are known from ordinary experience. At the same time the souls enter into connection with material bodies, corresponding to the degree of merit or demerit acquired by them in previous existence; their intelligence at the same time undergoes a certain expansion (*vikasa*). The Lord, together with matter in its gross state, and the "expanded" souls, is Brahman in the condition of effect (*Karyavastha*). Cause and effect are thus at the bottom the same; for the effect is nothing but the cause which has undergone a certain change (*parinama*).

There is thus, as in Ramanuja's system a never ending round of births influenced by former actions, and the only way of escaping from the endless chain is cognition of and meditation on the Lord, a thing which can only be done by His grace. There is no veil of *maya*, ^{as there is in Sankara's system}, between the soul and the Lord; but without the Grace of the Lord, true understanding and true meditation is impossible. He who obtains that grace obtains final emancipation, and an everlasting blissful existence. He does not become absorbed in Brahman, but enjoys a separate personal existence, and will remain a personality for ever. The release from *samsara*, the world of births and rebirths 'means according to Sankara, the absolute merging of the individual soul in Brahman, due to the dismissal of the erroneous notion that the soul is distinct from Brahman; according to Ramanuja it only means the soul's passing from the troubles of earthly life into a kind of heaven or paradise, where it will remain for ever in undisturbed personal bliss' (Extract)

Triplicane and Triplicane Temple from Records and Traditions.

INTRODUCTION.

South India and more especially Madras Presidency has been famous for a long time for its sacred tanks and shrines. Some of the finest pieces of Architecture and sculpture have been found here. It has been a paradise for lovers of art and has been a favourite resort of foreign visitors from all parts of the world.

2. The tall and imposing Vimanams, their massive walls, their well laid out prakarams for circumambulation by devotees, their fine Mantapams and spacious halls raised on artistically worked out stone pillars, nicely carved out idols and images installed in the temples, the mural paintings inside, some of which are as fresh as if they were done very recently, have all attracted foreign tourists in large numbers to these places to admire and enjoy. Srivatsam

3. Madras the Capital of the Presidency can boast of five temples, both Saivite and Vaishnavite, which can trace their origin to ancient times viz. Chennakesa perumal temple, Mallikarjunar temple, Ekambareeswarar temple, Sri Parthasarathy Swamy temple and Kapaleeswarar temple. The last two claim great antiquity,

4. Triplicane or popularly known as Tiruvallikeni owes its importance in fact, to the temple, and has grown because of it. It is situated on the southern side of the City about 2 miles from the M, & S. M. Railway Headquarters of the Central Station and about the same distance from the S. I. Railway terminus at Egmore. Till the time of its acquisition by the English in the 17th Century, it was a Shrotriam village along with the adjacent village of Pudukkam. In the history of the acquisition and growth of Triplicane the temple has played a very important part,

CHAPTER I.

It was probably about 1658 when the outstanding differences between the Madras Council and the authorities at Golconda were adjusted with the Madras Government that Triplicane was first acquired by the British. A few years later about 1661-1662 Nawab Nakhnam Khan, the Governor of Golconda repudiated the agreement and resumed possession of Triplicane pending the settlement of his demands.

2. By a Firman of the year 1672, Musa Khan the successor of Nakhnam Khan granted the village to the Company at an annual rental of 50 pagodas and also mentioned in it that the village previously belonged to the Company but that, due to certain disputes over customs dues, it had been resumed by his predecessor. This grant was confirmed by the Sultan of Golconda in 1676.

3. During the operation between the Portuguese at San Thome and the French, two sieges were mentioned. In 1672, De La Hey the French ^{Srivatsam} Commander occupied the Triplicane temple, so that he might have a convenient base of attack. The Company's Governor Sir William Langhorn protested against it. Francois Martin the founder of Pondicherry refers however, to the prevailing belief that Triplicane was still under Golconda.

4. During the second siege which was more formidable, three Dutch ships anchored off Triplicane blockaded it by sea landed forces in that village and constructed some military works near the temple itself. There is a reference to shots being thrown from the Triplicane temple. The French ultimately surrendered, and the Fort of San Thome was delivered to the Sultan of Golconda in 1674.

CHAPTER II.

After Triplicane definitely passed into the Company's hands in 1676 by a Firman of Sultan of Golconda, the Company leased it to its chief merchant Kasi Veeranna alias Hassan Khan, a man of considerable influence with Golconda. On Viranna's death in

1680 it was leased out to his successor as chief merchant Pedda Venkatadri for a time but it was soon terminated by the Governor in 1681.

2. Now Podilla Lingappa, Governor of Poonamalle intervened and stated that he and not the Company had leased it to Venkatadri for 50 Pagodas to be used for the temple and that, rather than allow the Company to take it, he would prefer the village to be handed over to one Durmaraya Mudaliar or Dharmaraya Mudaliar Havildar of San Thomé at the time. There is a second note in 1681 in the Fort St. George Consultations of 23th February 1681 to the following effect.

He (Lingappa) will neither give it for God's sake (meaning for the use of the temple) nor let Venkatadri have it but resolved to take it under Pullamalle (Poonamalle) threatening much that will be done to us upon Akkanna (joint Minister with Madana at Golconda) coming down, who is now on the way."

3. ^{Srivatsam} About 1693-1694 again a rival claim was put forward for the possession of Triplicane by one Arasanna Nayak, an Officer under the Mughals, as having been given to him along with the neighbouring villages of Egmore and Vepery by Zulfiker Khan the son of the Moghul Viziar, even prior to the grant of the places to the Company by the Viziar himself. But the Company would not yield and Zulfikar himself cancelled his previous grant to Arasanna Nayak.

4. Nawab Daud Khan, Nawab of the Carnatic in the 18th Century who frequently threatened Madras with attack and blockades was on one occasion invited to stay in a comfortable garden-house at Triplicane. In fact, whenever he visited the coast his usual place of encampment was San Thome from where he used to visit Triplicane as well. But it has been recorded that his followers were very unruly and often plundered the suburbs forcing the inhabitants to fly to the City for protection. Triplicane served as an out post of the English Fort from which any encroachment of the Mussalman authority from San Thome might be easily seen and resisted.

5. Around Triplicane a Potters' village and a weavers settlement appear to have grown up in course of time. The fact has been recorded in the Public Consultations of Fort St. George Vol. XLIII date 3—3—1711 that Mr. Higginson (Governor of Madras about 1698) and his Council used to advance money to the weavers in general through their headman to build houses and for the improvement of their cloth manufacture, that the sum would be recovered in easy instalments that two of the weavers genuinely unable to pay had been locked up in gaol and that they should be released. A washing place also appears to have been provided for their convenience.

6. In a survey of the population of Madras about 1727 it was found that the inhabitants of Triplicane were mostly Brahmins maintained by merchants, by poor painters of cloth, gardeners and other labouring classes. In the 18th Century History of Madras also therefore, Triplicane had its part to play.

Srivatsam

CHAPTER III.

1. Triplicane figured prominently during the invasion of the Carnatic in 1740—1741. In September 1746 when the French Commander La Bourdannaïs attacked Madras, a body of French troops encamped on the east side of the temple where they quickly threw up an entrenchment for the protection of their armaments and stores. In a rough sketch plan of Madras about 1746 the Grand Pagoda of Triplicane the temple tank and the French embankments have all been marked. This plan was taken by Paradis who was sent by Dupleix on a secret visit to Madras in 1743 to prepare a plan of its fortifications and was reproduced by Colonel Davis. *vide* Love-Vastiges of old Madras Vol. II Page 356.

2. The attack from here and another from Chintadripet on the West were, however, both repulsed. When the French finally captured Fort St. George in 1748 and when they refused to hand it over to Nawab Anwaruddin as promised, the troops of the Nawab first occupied Triplicane before they completely invested Madras.

3. In the latter half of 1749, Madras was finally handed over to the English. Triplicane, thereafter became the residential suburb of English merchants who built several garden houses, along or near the south bank of the Cooum, then called the Triplicane river. About 1753 the present Government House was purchased to replace the old Company's garden House. The Triplicane - San Thome High Road and the Mount Road were then in existence and marked in a map of the time. Triplicane has since been a populous and a popular part of the City.

CHAPTER IV. THE TEMPLE.

The Sree Parthasarathy Swamy temple which can trace its origin to great antiquity is considered the most important Vaishnavite shrine in the City. Verses in praise of the place and the deities in the temple have been sung by the great Alvars the most important of them being Peyalwar பேயாள்வார் Thirumalisai Alwar திருமழிசை ஆழ்வார், and Thirumangai Alwar திருமங்கை ஆழ்வார். It is considered as one of the Divyadesams sacred to the cause of Sriman Narayana and one of the places included in 108 Tirupatis. To this day it is considered that a visit to Triplicane temple completes the tour of pilgrimage to Tirupati. It is also a place where the great sage (Thirumalisai Alwar) திருமழிசை ஆழ்வார் spent his life in deep meditation and where the three Alvars, Poigai, Boothalwar and Peayalwar proceeded to pay their respects to him.

2. It is also considered to be one of those few places where Lord Krishna with Baladevar and Napinnai Pirattiar (பாலதேவரும், நப்பின்னை பிராட்டியாரும்) is seen installed. “கண்ணன் தம்முனாகிய பாலதேவருடனும், நப்பின்னை பிராட்டியுடனும் எழுந்தருளியுள்ள நிலை பழய திருப்பதிகளிலொன்றான திருவல்லிக்கேணியில் இன்றும் காணப்படுதல் அறியத்தக்கது.” Shrines of the Balarama cult are very rare now. At about 14 miles from Muttra (Northern India) there is a separate shrine dedicated to Sri Balaram known as Davoojee Baladevjee. They have been referred to in Silappadhikaram, the great Tamil Classic and were found in North India in the Pre-Christian Era.

(6)

It is said that there is only one place in South India with a temple to Baladeva, at a place 20 miles from Udipi. (South Canara) District.

3. Even more important than the temple is the tank called in Sanskrit as Kairavani, Kaira meaning Lily. Triplicane or Tiru Alli-Keni is the sacred lily tank. The place itself has derived its name after this tank. The exact position of this tank "Kairavani" has, however, been a matter of speculation. Many are disposed naturally to refer to the tank opposite to the temple. One Scholar suggests that it is different and that it was to the south of the present tank and temple, at the place where a new Colony of houses called "Vedavallipuram" has now sprung up.

4. In an article contributed by that Scholar to the Madras Tercentenary volume he mentions a Poet Venkatachariar of Arasanipalai near Conjeevaram who lived in the latter half of the 17th century and wrote two works, one of which was Viswagunadarasa Champu. In this work, he describes an imaginary tour taken by two Gandharvas, Krisanu and Viswavasu in an aerial Vimanam over the whole of India. Coming from the North, they crossed Andhra Desa, Karnataka and got into Dravida Desa. The first place to visit was Tirupati from where the two proceeded to Trivellore and worshipped God Veeraraghavaswamy, next to Sriperumbudur and next to Triplicane. On reaching the Triplicane tank and the shrine, Viswavasu extolled the shrine and the tank but his friend Krisanu as usual criticised, though admitting that the Kairavani is holy, the Parthasarathy Swamy shrine even more holy and the inhabitants generous, pious and learned. To him the merit of the place was spoiled by the proximity to the town whose inhabitants mostly followed foreigners' habits devoid of Acharam the town being the Black Town and the Fort St. George. This is a very interesting piece of information.

Two considerations, however, will appear to make this view difficult to accept. The first is that the references by Thirumanga

existing tank than to the tank referred to by the learned Scholar. Except certain special species of fish others do not thrive. Secondly, it is a point for explanation if a tank considered so sacred will ever have been allowed to have been filled up however paramount other necessities may have urged that course. The mere occurrence of the name "Vedavallipuram" cannot be taken as a conclusive evidence altogether to suggest that Vedavalli Thayar incarnated in a tank at this place. The tank may originally have extended further southwards and have been much bigger in area, including even parts of the present Vedavallipuram, and later shrunk to its present area.

5. In Brahmanda Puranam Triplicane is described as a Tulasi Brindavanam near Mayura Nagaram or Mylapore. The Divya Prabandam of the Alvars refers to Mylai Tiruvallikeni to indicate that Triplicane was a suburban Village of Mylapore. Besides the Kairavani, five other sacred Teerthams are mentioned, which can however, be identified only with difficulty, most of them having been wholly or partially filled up in later times.

Srivatsam

6. There are five shrines within the temple dedicated respectively to Sri Mannathar, or Sri Ranganathaswami, Sri Narasimha Swamy here called Tolaisingar or Tellia Singar, Sri Ramapiran, Sri Varadaraja Swamy or Gajendra Varadan and Sri Parthasarathi Swamy. There are two gates and two flag staffs or Dwajasthambams within the same temple. That in the east is in front of Sri Parthasarathy Swamy plated with gold and that deity and other dieties usually are taken out only by that gate for processions while that in the west which is of wood not covered by copper sheets, is in front of Tholasingaperumal. This deity is taken out in procession only through this gate on festival days. The existence of two flag staffs and two gates has got a history behind it which will be referred to later.

7. If we can rely on the tradition recorded by Tirumalisai Alwar the original shrine was perhaps that of Sri Ranganatha Swamy called here Sri Mannathar.

CHAPTER V.

Now the great antiquity of the temple is borne out by the fact that an inscription of Dantivarman the Pallava king (779-830 A. D) in the North Eastern side of the Parthasarathy Swamy Shrine a few Chola records and a few Vijianagar inscriptions of the 16th Century have been traced in the temple. The Dantivarman inscription in the front of Garbagraham of the shrine is dated 791-792 A. D. and records a gift of land to the temple. It contains 19 lines of Tamil prose. Dantivarman is here described as The " Ornament of the Pallava family'. and as belonging to Bharadwaja Gothram. The object of the inscription is to record a gift of land. This inscription is interesting as showing the great care usually taken in those days in the actual administration of the temple and also that defalcations occurred sometime in the supply of rice, ghee, flowers etc , resulting in reduction of the actual offering to the God. The temple management Kulankilar (கூலங்கிழார்) and the priests had mortgaged one of the temple fields in Karumaracheri and in consequence there was a shortage of 45 kadis of paddy in the offerings to God. This was restored by a certain Pugalturai Visaiyarayan who redeemed it by a gift of 30 kadis of paddy and five kalanjus of gold. From the general reading of the document, it can be inferred that the temple had been fully equipped in all respects even before Dantivarman's time and that what he did was merely an additional gift of land. When we read along with this the verses of Thirumangai Alwar in Thiruvallikeni Tirupathigam மன்னுதன் பொழிலும், வாலியும். மதிலும், மாட மாளிகையும், மண்டபமும் தென்னன் தொண்டையர்கோன், செய்தகன் மயிலை திருவல்லிக்கேணி நின்றானே, it must be inferred that the Vavi (i.e. tank) மதில், மாட மாளிகை, மண்டபம் were constructed even before his time perhaps during the period of his father who was a very great devotee of Vishnu—the Pallava King named Nandivarman II who had also the title Pallava Mailan.

2. All the Pallava Kings from Mahendravarman (600-630 A.D.) to Rajasimham or Narasimhavarman II (690-715 A.D.) were not such staunch Vaishnavites though they were Vaishnavite devotees.

“திருமாலடியார் என்று சிறப்பிக்கத்தக்கவர் ஆகார்”. Says M. Raghava Ayyangar. So the Pallava King referred to in Tirumangai Alwar's verses can reasonably be taken to refer to Pallava Mallan since only in the 8th Century the Pallava and the Pandya kings alike were “பரம வைஷ்ணவர்கள்” or staunchly attached to Vaishnavism. The construction of the temple can therefore be ascribed to the early 8th Century. There is also evidence to show that of all the Pallava kings it was Nandivarman II or Pallava Mallan who did his utmost for Vishnu worship. His services to worship of Vishnu were many. Among them may be mentioned those which he rendered to the Vaikuntaperumal temple at Conjeevaram. Tirumangai Alwar's reference to பல்லவன் பணிந்த பரமேச்சுர விண்ணகரம் occurring in “திருமங்கை பரமேச்சுர விண்ணகரபதிகம்” has been understood to refer to the Vaikuntaperumal temple at Kanchi. The “பரமேச்சுரன்” referred to is Nandivarman II or Pallava Mallan. So much in regard to the great antiquity of this temple. An Inscription in the temple refers to certain additions to the buildings and also to certain repairs effected in the temple by a pious citizen about 1564 A.D.

This pious citizen is probably the devotee of Tholasingai perumal by name Narasinga Dasan referred to in the stone inscription (No. 635 A. R. No. 239 of 1903) of the Vijayanagar King Vira Pratapa Sadasiva Maharaja. This inscription records all the “kainkaryams” (i.e., pious services) performed by this individual (vide copy of the inscription printed as appendix I). The villages referred to in the inscription were later taken over by the Company and the Government are now paying a sum of Rs. 1793 as “Merai”. This is to be paid from the revenue collections of Mangadu village near Poonamallee every year.

3. A reference has already been made to the existence of 5 shrines in the temple. There are traditional accounts recorded in the Brahmandapuram regarding the circumstances that led to the installation of these deities. The accounts regarding each are as hereunder.

CHAPTER VI.

SRI RANGANATHA SWAMI OR MANNATHA.

Here the Lord is seen with four hands reposing himself on the Air Cushioned body of Sri Adi Sesha under his hood evolving cool and fragrant breath, meditating on the welfare of the world (yoga nidra) contemplation sleep. Sri Devi and Bhu Devi are seen watching the Lord seated on His left side while the four headed Brahma is seated on the lotus from the Lord's Navel.

According to tradition this primeval form of Narayana is the Eternal seed and resting place of the various incarnations, and from whose part or parts the gods etc. are created.

Down below on the southern side of the Lord, Sri Yagna Varahamurthi facing north is in a sitting posture with one of his legs dropped down. Opposite to him Sri Narasimha Swami is found seated with one of his legs dropped down. Both the images are possessed with discus and conch on their right and left hands while the other hands are in the ^{Srivatsam} abhaya posture showing protection and salvation.

The posture of the Lord Sri Maha Vishnu on the Adi Sesha looks as if he is Ksheerabdinatha.

It is very significant, that though there are five shrines dedicated to different Avatars, there is a separate shrine only for the consort of this Primeval Narayana (viz.) Sri Ranganatha or Mannatha. While milky ocean was churned by Devas and Danavas, there sprung from it Amritham (nectar) Sri Mahalakshmi, and Halahalam or deadly poison, Uchaisravam or the colt of a high order and Dhanvantri or the great Physician.

The nectar was taken by the Devatas while Sri Mahalakshmi was taken by Sri Maha Vishnu, Hala Halam by Siva, Horse by Indra. It looks as if this goddess born from the milky ocean has chosen the Lord Ksheerabdi Natha to be as her consort.

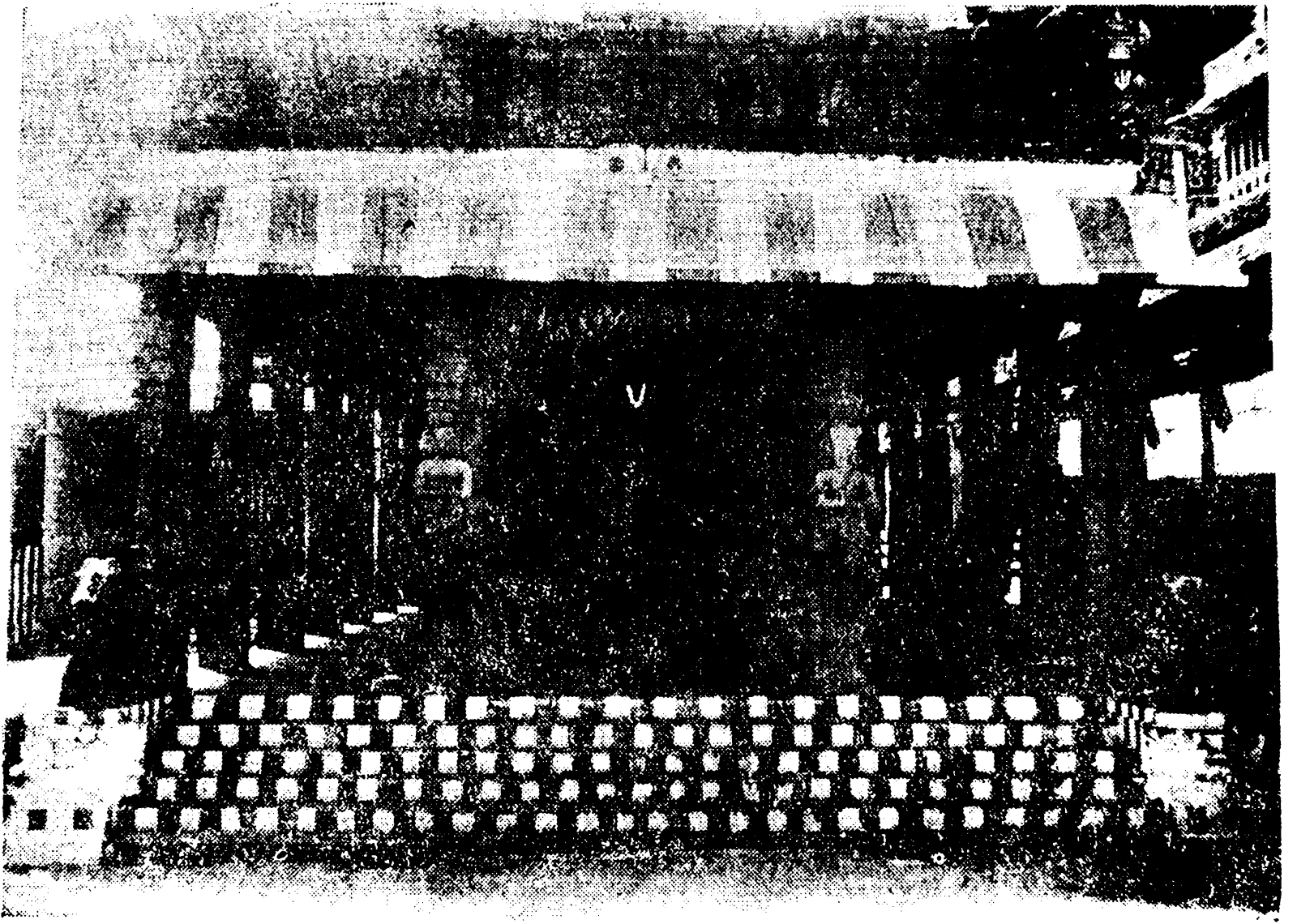
That Separate shrine is for Sri Vedavalli Thayar. Perhaps, this circumstance may also lend support to the view that the original shrine was that of Ranganatha Swami only.

2. Tradition says while Maha Vishnu was meditating on the welfare of the world reposing under the hood of Adi Shesha over the ocean of milk Sri Maha Lakshmi due to some misunderstandings with the Lord (Pranaya Kalaham) left her abode, the chest of the Lord, and incarnated herself with glittering beauty under the shade of a Sandalwood tree in the Tulasi Brindavanam, Forest of Tulasi. At that place, there were seven sages named Brugu, Athri, Marichi, Markandeya, Sumati, Suptaroma and Jally performing severe penance sustaining themselves by Air, water and leaves.

3. On a fine morning one of them sage Brugu followed by Markendeya and his sishyas accidentally came near the sandalwood tree where the beautiful baby was reposing. The sage Brugu struck by the exquisitely charming appearance of the Baby took her to his Ashramam and entrusted the child to the care of Rishi Pathnis in the forest. The child grew day by day under their care. Brugu named her Vedavalli. As she grew she spent her time in doing service to the sages.

4. Sri Maha Vishnu taking the form of a beautiful Prince came to Brindavanam and appeared before Sri Vedavalli while she was plucking flowers. Sri Vedavalli saw him and conveyed the news to her father Brugu who along with the other sages offered Sri Maha Vishnu prayers at once.

Brugu and other sages entreated the Lord to stay amidst them. Maha Vishnu consented to their prayers, but desired that the Nymph named Vedavalli of effulgent beauty brought up by them in their Ashramam should be given in marriage to him. Sage Brugu heeding to the command of the Lord called his daughter Vedavalli who appeared before them in a beautiful form prostrated before the Lord and addressed him as Mannatha meaning my Lord. Sri Vedavalli further expressed to Brugu that she should be given in marriage to the Lord. Agreeably to her wishes, marriage was performed on Sudda Dwadasi day in the month of Kumbam. Ever since that time, the marriage is celebrated as a festival in this temple on Maga Sudda Dwadasi day every year. Sri Vedavalli with her smiling lips addressed the Lord Mannatha and wished that those who worship them on the day of the marriage should attain



Sri Vedavalli Tayar Shrine

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salvation. The marriage to Mannatha and Vedavalli Thayar is also celebrated in the month of Panguni on the Pournami day of Uthira Phalguni, Asterism every year.

On or about the 8th of August 1905, Messrs. Muralidas and Ramdas and Co., and Desur Rangamannar Chetty garu presented a suitable silver kavacham plated with gold for Utchavar Sri Ranganatha Swamy and Sridevi, Bhudevi, Ubayanachimar, weighing about 268 Tolas.

There are weekly festivals on Fridays to the goddess. On Uthiram day every month there is a Procession within the Prakar. Every year in the month of Vaisakham there is the Vasanto-chavam for 3 days ending with Revathi. There is also the Navarathri festival ending with Navami in the month of Purattasi every year.

The popular belief is that Sri Vedavalli Thayar has incarnated herself in a tank to the South of Kairavan but Puranic tradition does not support this view.

4. Sri Vedavalli Thayar shrine was renovated in the year 1879 or 1880 by one Rajarathnam Reddiar one of the then Dharmakarthas of the temple at a cost of about Rs. 14,000. He also presented jewels worth about Rs. 700 to the temple.

5. Sri Mannatha (Ranganatha Swami) is taken out in procession on the Revathi Nakshatram day every month. Pallavotsavam is celebrated for 5 days in the month of Panguni when the Sthala-puranam is recited and Panguni Uttiram is celebrated on the full moon day. Vasantha Utchavam is performed in the month of Vaisakam for 3 days ending with Revati Tirunakshatram. There is no Vimanam on the Garbagraham of this shrine—Peyalwar Tirumalisai Alwar and Tirumangai Alwar have sung praises in Tamil in honour of Sri Ranganathaswami as Mannathar.

పేయార్ వార్ :

పణిస్తుయర్ న్ద పావప్పడు తిరైగళ్ మోద,
పణిన్ద పణిమణిగ కారే—అణిన్దు. అజ్
కనన్దనలై కిడక్కు మమ్మై అడియే
మనన్దనలై కిడక్కుమ్ వన్దు.

వస్తువర్త వేదాంతగర్భ శిష్యువళ వేదముత్తమ
అనివిభక్తు మణివిభక్తామ్ — ఎన్న
ఒరువలిశామరయ్యాల్ని యికిర్ మార్యుక్
తిరువల్లిక్కేణియాన్ శిష్యు.

16

పణిక్తుయర్జిత పెణవప్ పృథివీరకన్ మోత,
పణిక్త పణిమణికణాలే అణిక్తు అక్తు
అణక్తన్ అణే కిడక్తు అమ్మాన్, అడియేన్
మణక్తణే కిడక్తుమ్ వర్తు.

15

వర్తుతత్త వణ్ణిరకన్ శెంపవణవెణ్ణుత్తమ్
అన్ణి విణక్తు మణివిణక్తామ్—ఁణ్ణె
ఁరువల్లిత్త తామరాయాన్ ఁన్ఱియశేర్ మార్పన్
తిరువల్లిక్కేణియాన్ శెన్ఱు.

16

తిరుమల్లికై ఆల్ వార్ :

తాళా లలగమళస్థ వత్తేవే కొల్
వాళా కిడన్ఱుకుమ్ వాయ్ తిలవాక్ — నీళోదమ్
వస్థైక్కు మ్మామయై మావల్లిక్కేణియాన్
ఁస్థైవాయ్ నాగత్తణ్.

85

తాణాల్ ఒలకమణక్త వణ్ణెవే కొల
వాణా కిడన్ఱుక్కుమ్ వాయ్ తిలవాన్—నీణోదమ్
వన్ఱణ్ణెక్కుమ్ మాయ్ తిల మావల్లిక్కేణియాన్
ఁన్ఱణ్ణెవాయ్ నాగత్తణ్.

తిరుమన్ఱైయాల్ వార్ :

వేదత్తై వేదత్తై శువైన్ఱయన్ఱై విళుమియ మునివర్ విళుంగుం
కోదిలికన్ఱయై నన్ఱవార్కళిత్తై కువలయన్ఱోర్ తొళుదేక్కుమ్
అదియై యముదై యెన్ఱైయాళుడై యప్పన్ఱై ఒప్పనరిల్లా
మాదర్గళ్ వాళుమ్ మాడమామయై తిరువల్లిక్కేణి కన్ఱేన్.

2

వేదత్తై వేదత్తై శువైన్ఱయన్ఱై విళుమియ మునివర్ విళుంగుం
కోదిలికన్ఱయై నన్ఱవార్కళిత్తై కువలయన్ఱోర్ తొళుదేక్కుమ్
అదియై యముదై యెన్ఱైయాళుడై యప్పన్ఱై ఒప్పనరిల్లా
మాదర్గళ్ వాళుమ్ మాడమామయై తిరువల్లిక్కేణి కన్ఱేన్.

వేదత్తై వేదత్తై శువైన్ఱయన్ఱై విళుమియ మునివర్ విళుంగుం
కోదిలికన్ఱయై నన్ఱవార్కళిత్తై కువలయన్ఱోర్ తొళుదేక్కుమ్
అదియై యముదై యెన్ఱైయాళుడై యప్పన్ఱై ఒప్పనరిల్లా
మాదర్గళ్ వాళుమ్ మాడమామయై తిరువల్లిక్కేణి కన్ఱేన్.

YAGNA VARAHA MOORTHY.

Inside the Garbha Griham of Sri Ranganathaswamy is seen the Lord in the form of Yagna Varahamurthi in a sitting posture, with four hands two of which are decorated with discus and conch and the others pointing to protection and salvation. exhibiting his valour (Bala) and forbearance or (Kshama) qualities.

The Lord of sacrifices assumed the form of a unique Varaha * " Rhinoceros " for the deliverance of the earth by his horn on the forehead, which had gone down to the lowest region.

In Sri Vishnu Purana sages describe this as Sacrifice personified, His feet being the Vedas, His tusk the sacrificial post to which the victim is tied, His teeth the sacrificial offerings, His mouth the altar, His tongue the fire, His hairs the sacrificial grass, His eyes days and nights, His head the face of Brahma, and His mane the hymns of the vadas. His nostrils are the oblations, His snout the ladle to offer oblations, His voice the chanting of Sama Veda, His body the Hall of sacrifice, His joints representing different ceremonies, His ears as having the properties of voluntary and obligatory rights.

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THE MODERN OPINION

Professor Wilson in his translation to Sri Vishnu Purana on Page 28 under notes says. The elevation of the earth from beneath the ocean in this form was therefore probably at first an

* శ్రీరామాయణం - యుద్ధకాండం - 121 సర్గము.

భవన్నారాయణో దేవ శ్రీమహం శ్చక్రకాయథో విభుః

ఏకశృజ్జో వరాహస్త్వం భూతభవ్య సపత్నజిత్ || 14 ||

In the 14th verse of 121st sarga of Yuddha Kandam of (Valmiki Ramayanam) The Four Headed Brahma extols Rama that he was Sriman-Narayana who incarnated himself as Varaha Moorthy with one tusk, The ordinary class of Varahas do not possess any tusk at all. To lift up the world sub-merged under water an Amphibious creature with the extra-ordinary power only could be said to have performed such a task. The appropriate English word appears to me to be " Rhinoceros. "

allegorical representation of the extraction of the world from a deluge of iniquity by the rites of religion. Geologists, may, perhaps, suspect in the original and unmystified tradation an allusion to a geological fact, or the existence of lacustrine mammalia in the early periods of the Earth.

తరువల్కెలవార్ - నాన్మగన్ తరువనాది.
తానొరువనాని తరణి యడవెడుతు
ఏనురువనా యెయిత్తి తాన్గియదుమ్ — యానొరువనా
ఇన్ద్రా వణిగిస్తే నల్లె, ఇరు నిలకైచ
చెన్ద్రాబడి పుడుతు శేయ.

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వరాహస్వామి - తిరుమழిసై శ్రీమహర్ - తాన్మగన్ తిరువంతాది.
తానొరువనాని తాణి ఇడన్ తెదెత్తు
ఇన్ద్రువనాన్ ఇయిర్తిల్ తాన్గియదుమ్—తానొరువనా
ఇన్ద్రా వరిగిన్ద్రే తాన్లెన్ ఇరునిలతై
చెన్ద్రాబడి కణిపెత్త శేయ.

SRI NARASIMHA SWAMI.

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Inside the Garbha Graham of Sri Mannatha the Lord is seen seated on the northern side of the Garbha Graham facing south with four hands two of which with discus and conch ; the other two in the abhaya posture. Purana says that once upon a time Jaya and Vijaya two sentinels were placed at the Paradise of Sri Maha Vishnu Once Sanaka and Sanandana claimed admission into it, but it was refused by Jaya and Vijaya. They were cursed to lose their position in the heaven by Sanaka and Sanandana and were reborn on the earth as Hiranyakasipu and Hiranyaksha. The latter went to heaven to conquer the gods and Maha Vishnu took the form of Audi Varaham, with a tusk (Rhinoceros) at the request of the Devatas and slew Hiranyaksha and lifted the earth from the ocean.

Hiranyakasipu became a cruel, tyrannical and unjust monarch. He tortured his son, Prahlada on account of his devotion to Vishnu. The demon king's insolence had reached its highest pitch so much so that he wanted every one to adore him as God. His son Prahlada was the greatest sufferer. Hiranyakasiapu wanted to know

whether Vishnu could be found even in the columns of the Hall, where he was standing. The son of the demon answered him in the affirmative. On this Hiranyakasipu kicked the column aforesaid when Vishnu appeared in the form of half man and half lion. This Freak of Almighty with flashing eyes copious flowing shaggy mane majestic in appearance fell upon the demon with fearful velocity emitting a terrible roar paralyzing him and tore him to pieces, at once.

This Avataram exhibits God's love towards his Bhaktha Prahlada (Vatchalya guna) and signifying the knowledge of the past present and future.

తిరుమళిశైయార్ - నాన్నగన్ తిరువనాది.

ఇవైయా పిలవాయ్ తిలనైటి కాన్
ఇవైయా పెరివట్ట క్కణ్ణల్ — ఇవైయా
పెరిపాజీ కాటుమి మెయోర్ పెరుమాన్
అరిపాజీ కాటుమ్ అళగు.

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இவையா பிலவாய் திறைந்தெரிகான் கா
இவையா வெரிபட்டக்கண்கள் — இவையா
வெரி பொங்கிக் காட்டும் இமையோர் பெருமான்
அரிபொங்கிக் காட்டுமழகு.

THOLASINGAR OR THELLIASINGAR OR ALAGIASINGAR

In the Divya Prabandham of Tirumangai Alwar Sri Narasimha Swamy is mentioned as Thelliasingar and the Vimanam is called Daivika Vimanam. The Moolavar is seated in Yoga posture as Sri Narasimha Swamy with imposing face and inviting looks sweet as milk mixed with sugar. This shrine faces west. There is a separate main entrance from the Tholasingaperumal Covil Street.

The legend is that once upon a time "at Brindavanam a sage named Athri was performing severe penance for his salvation. At that time a sage named Vikata came to see him. Sage Athri asked sage Vikata "wherefrom are you coming" "who is your father?" Thereupon sage Vikata began to narrate the story."

On the Banks of the Ganges there was a forest known as Jambuvanam. There my father Tuna and my grandfather Kapila were living. I am called Vikata. I left my father's abode after his death and was roaming about in the forest. The sages took pity on me and had the Upanayana ceremony done to me. I was staying with them doing service. At that time a renowned sage Marichi came to that place to see Bhargava. Then my guru Bhargava questioned Marichi where from are you coming? He said, "I am coming from Meru." Then Bhargava asked him if there was anything that he should be appraised of. Marichi said a conference of Rishis took place under the presidency of Vasishtha. He intimated to him that in Southern India there is a forest by the name of Brindavanam full of Tulasi plants where lives a sage by the name of Athri. To him God is going to manifest himself. Having heard these words from Marichi. I have come here to intimate the news to you and see the manifestation of God.

Sage Athri on a fine morning took his bath at Indra Thirtham ^{Srivatsam} finished his daily ablutions and was conversing with his Sishyas about the manifestation of Sri Maha Vishnu. All of a sudden a noise with Deva Dundubhis came from the heavens followed by showers of flowers and heavenly music. Sage Athri stood up with his disciples with folded palms looking on all sides. An effulgent Aerial car decked with precious stones and pearls alighted. Ananta, Garuda and Vishvaksena came out first, Sanaka, Sanandana and other Rishis followed them. In the middle of the Vimanam, sage Athri saw effulgent Sri Narasimha Swami with four hands, flashing eyes copious shaggy hairs round his head with blissful appearance. He was struck with the beauty of the Golden Crown decked with highly valuable precious stones on his head and his loins covered with yellow silk apparel. Sage Athri Prayed Om—Glory to the end of all to thee who art subtle and substantial, mutable and immutable, perceptible and imperceptible, divisible and indivisible, definable and undefinable, morphous and amorphous, minute and vast, visible and invisible, beauty and hideous, ignorant and wise, cause and effect, good and evil, perishable and imperishable elements, Vasudeva first cause of all, Kesava

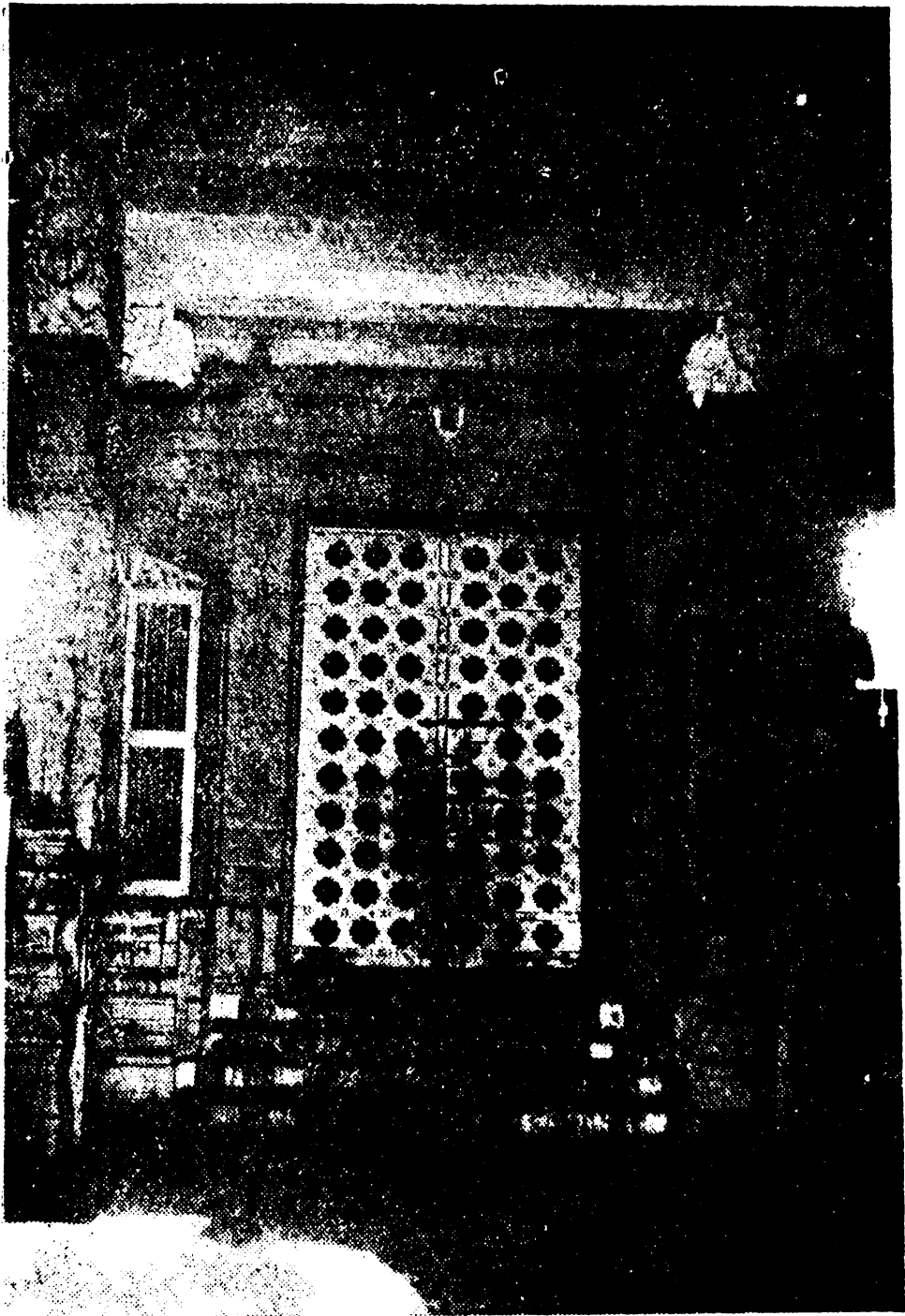
salutations unto thee, Purushothama " Be all glory." So saying prostrated before him, prayed for salvation not only for him but also to Jally and Vikata and also requested him to stay permanently at this place to give salvation for all good and pious souls residing near Kairavani and worship him.

Ever since that time Sri Narasimha Swami with his benevolence to humanity is staying here.

2. The street adjoining is known by the name of Tholasinga Perumal Koil Street. This shrine was renovated with granitestones about the year 1908 by the late trustee Sri P. B. Parthasarathy Iyengar with the aid of public subscriptions at a cost of about Rs. 10,000. In the year 1912, a twenty six pillared Mantapam was constructed in front of the shrine from the funds contributed by Pappu Chetty Raghaviah Chetty's charities, Rs. 2310/- and the rest from public contributions at a cost of Rs. 12,000. Apart from improving the frontage of the shrine the Mantapam has also been otherwise very useful during festival days to provide accomodation for the large concourse of pilgrims visiting the place. There are covered extensions to the north and south of this shrine adjoining the 26 pillared mantapam as far as Sri Varadaraja Swamy Sannadhi on the southern side, Thayar Sannadi on the eastern side and Sri Andal Sannadhi on the northern side with 4 pillars on each side.

3. There are separate endowments for this shrine for the conduct of festivals etc. all in the form of house properties. Every day Kalasandi is performed in the shrine even before it is done to Sri Parthasarathi Swami. Teertham and Satharee are distributed daily. It is also interesting that the Government Meral or contribution due to the temple is paid in the name of this diety.

4. In 1927 a Kavacham with solid gold sheets was made for the use of Sri Narasimha Swamy Utsavar with some of the unused gold ornaments in the temple and with public contribution. In the year 1931 one Thavva Udayavarlu Chetty garu contributed silver and gold for the renovation and replating the Kavacham of the Moolavar.



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Sri Narasimha Swami Shrine
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There are monthly processions on all Swathi Thirunakshatram days. In the month of Masi, floating festival for a day is celebrated from the trust funds of one A. Narasimha Achariyar from the rents realised from the House No. 9, Peyalwar Koil Street.

Davanotsavam for three days is celebrated by Ubhayakars. Commencing from the Asterism Swathi in the month of Masi at the Davana Utchava Banglow.

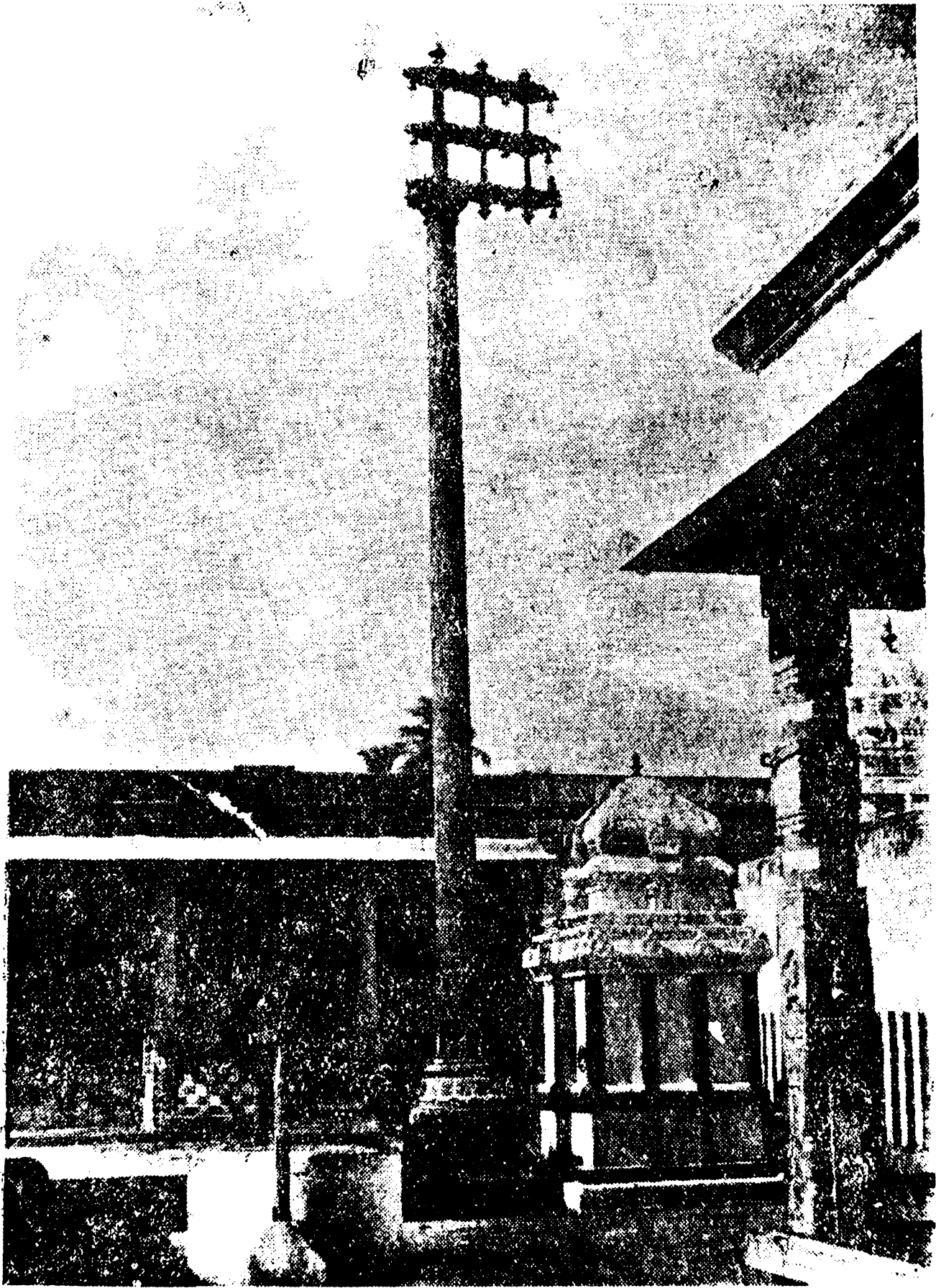
What is known as Sri Narasimha Jayanti, the Birthday of Sri Narasimha Swamy comes off on the Sudda Chaturdasi in the month of Vaikasi and the expenses are met with from the rents collected from the premises No. 2/1, Hanumantharayan Coil Street, Triplicane a special endowment created by late Ashtagotram Srirangammal.

In the month of Ani, Brahma Utsavam for 10 days is celebrated by various Ubhayakars. Teerthavari takes place on the Sravanam day. Pappu Chetty Raghaviah Chetty's charities offer padi for 9 days at the time of Unjal. The said charities also provide funds for feeding Desantries on one of the days with curd rice prasadam and also meet the mantapadi expenses on the 5th day at Sri Andal Sannadhi.

There is a special Endowment created by Munnalur Narasimhulu Chetty. The income of the premises No. 101 and 102 Devaraja Mudali Street is to be utilised for the daily offerings of Thirumal Vadai, Sundal and also a second day Vidayathi festival after the Brahma Utsavam is over.

What is known as Jestabhishekam or cleaning of the golden armour takes place in the month of Adi on the Swathi day. The expenses are met from the special Endowment created by one C. Murugesu Chettiar, from the rents collected from premises No. 3, Balakrishna Lane, Madras. During the month of Puratasi God is taken in procession on all Saturdays.

The Flag staff or Dwaja Sthambam fell down in a storm in the year 1930. One Muppusani Namberumal Chetty obtained a long flag staff from Calicut and reinstalled it at a cost of Rs. 1,500/-. The installation ceremony was completed on 23-6-1931 at a cost of Rs. 500/-.



Dwajastambham in front of Sri Narasimha Swami Shrine
facing West.

From the income derived from premises No. 9, Payalwar Koil Street endowed by A. Narasimha Achariyar a small quantity of Pongal is offered daily in the morning. Thirumal Vadai and Sundal are offered daily in the evening. Poigai Alwar and Tirumangai Alvars composed pasurams or verses in Tamil in praise of the Lord. Tirumangai Alwar refers to this God in his Tiruvallikane Padikam as Telliasingam.

The recently published inscriptions show that this shrine has been patronised by later kings, like Kulasekhara Pandya and Venkatapathy Raya of Vizianagar and also refer to the Mahamandapam in which the Image of Sri Ramanujacharya is installed.

పాల్వనైయార్ శ్లోకం - ముదల్ తిరువందాది.

మురై పలితొరైతక్కా మున్నే మున్నమ్ .

తరణి తనదాగ త్తానే — ఇరణియనై

ప్పల్ నిరన్ద పళ్ళుగిరార్ పాన్నాళి క్కాయార్, నీ

మణిరన్దు కొణ్ణవకై

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గ్రామిణి బలి తోడై తరక్కా మున్నే మున్నమ్

తరణి తనదాగ త్తానే — ఇరణియనై

ప్పల్ నిరన్ద పళ్ళుగిరార్ పాన్నాళి క్కాయార్, నీ

మణిరన్దు కొణ్ణవకై

తిరుమన్దైయార్ శ్లోకం - పెరియతిరుమొళి. 2 ప. 3 తి.మొ.

పళ్ళియిలొదివన్ద తన్ శిలువన్ వాయిలొ రాయిర నామమ్

ఒళ్ళియవారి పొద వాడదను కొన్ఱుమార్ పొణ్ణప్పిల నాగి

పిళ్ళైయచ్చిణ్ణి పెగుండు తూళ్ళుప్పైప్పి ప్పిళ్ళైయి తనల్విళి ప్పేళ్ళ వాయ్

తెళ్ళియ శంగ ముగియ తేవై తిరువల్లిక్కణ్ణి కణ్ణనే.

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తిరుమన్దైయార్ శ్లోకం - పెరియతిరుమొళి. 2 ప. 3 తి.మొ.

పన్ఱియిల్ వేవాది వత్త తన్ తిరువన్ వాయ్లొళి శ్రిరణామమ్

ఁన్ఱియవాది ప్పొద వాడదను కొన్ఱుమార్ పొణ్ణప్పిల నాగి

పిళ్ళైయచ్చిణ్ణి పెగుండు తూళ్ళుప్పైప్పి ప్పిళ్ళైయి తనల్విళి ప్పేళ్ళ వాయ్

పేన్వాయ్

తెన్ఱియ తిరుమన్దైయార్ శ్లోకం - పెరియతిరుమొళి. 2 ప. 3 తి.మొ.

SRI RAMA

We come to the history of " Sri Rama " the elixir to the emaciated Soul.

In Threthayuga, there lived in the city of Ayodhya a king named Dasaratha. Though old by 60,000 years he was devoid of children. With a view to be blessed with children, he began to perform the Aswamedha sacrifice, Devatas, Gandhervas and other sages and four-headed Brahma came to receive their shares at the sacrificial hall. The Devas and others addressed Brahma and said " By the gift of boons Ravana has grown mighty and is oppressing all of us which we are unable to resist.

At this juncture, the Lord of the Universe, the highly effulgent Sri Maha Vishnu clad in yellow apparel and bearing in his hands the discus conch and gadha and adorned with burnished Keyura arrived there like the sun from the clouds.

He was worshipped by the foremost of the celestial Brahma ^{Srivatsam} who prayed that Vishnu should be born as a man and slay in battle, this thorn of worlds, Ravana, the worlds aggressor and relieve them from his terror,

Sriman Narayana addressing the grandsire and other Devatas said " Banish all your fears from Ravana " I shall destroy that formidable Ravana with his race and be ruling in this Earth for 11,000 years." So saying, Sri Maha Vishnu disappeared, selecting Dasaratha king of Ayodhya to be his father.

Story.—From out of the sacrificial fire there arose a mighty being of unparalleled prowess, high energy and huge strength, black figure wearing crimson apparel with red face and whiskers, decorated with ornaments bearing in his hands a burnished golden jar with a silver cover filled with divinely prepared Payasam (the divine creative energy).

Incarnation of Sri Rama with his brothers in this world is really wonderful. The barren old ladies were selected to be their mothers and the aged Dasaratha was chosen to be their father. By drinking the divinely prepared payasam, Kausalya, Kaikeyi and

Sumitra became pregnant. Here Valmiki says the jar was made of gold but the lid was of silver. The lid was prepared with silver not because of want of gold but to signify that the effulgent almighty god wanted to cover himself in the human garb to avoid the people of the world knowing the truth of his avatharam.

Sri Rama marrying Sri Sita Devi enjoyed the worldly life for 12 years at Ayodhya, killed Ravana, Kumbhakarna and other wicked Rakshasas, installed Sugriva on the throne of Kiskindha granted Moksham or (Liberation to the soul) to Sarabhangha, Jatayu and Sabari, and installed Vibhishana on the throne of Lanka. Happily he lived at Ayodhya with his brothers, performed hundreds of Asvamedha sacrifices and returned to his abode along with his brothers. They were none others but his consort Mahalakshmi, his Commander-in-chief Visvaksena and his bed Anantha who all incarnated with Sri Rama as Lakshmana, Bharatha and Sathrugna completing his followers with Guha as Amsavatara (the incarnation of) of Garuthman (for particulars please refer to Sri Ramavatara Vimarsana) by the author of this book.

Sri Ramapiran also is one of the original shrines referred to by Tirumangai Aiwar in his Padikam. It is built by the side of Manna-^{Srivatsam}than Shrine. It appears however as though the images or the immovable idols have been brought in from a distant place and installed in the present site. The Moolavars here have been placed on the floor with out the Atharasila's being fixed to the ground. There are the Moolavars of Sri Rama his consort Sri Sita and all his brothers, Bharatha, Lakshmana, Sathrugna and utchavars for Sri Rama, Sita and Lakshmana only. In front of the shrine is Moolavar, of Hanuman with utsavar.

The legend says :—Once upon a time a sage by name Sasapathan was performing penance in the mountain of Panduram in the Pandiyan Country. An Apsaras Hela by name was deputed to entice Sasapatha by her beauty. A son by name Madhuman was born to her, so named because he was brought up on honey from his childhood. Brought up by the sages in the forest, he became well versed in all sastras and Vedanta Philosophy. He was given the story of Sri Rama by a sage Gargi who visited him in the

forest. Madhuman became so deeply moved by the story that he fell into deep meditation as if he would be blessed to have the vision of Sri Ramachandra with his family. On the very night the supreme Lord disguised as the sage Gargi appeared to him in a dream and asked him to proceed to Tulasi Brindavanam where he would have his desire fulfilled. He proceeded to the place as instructed. After taking his bath in the Kairavani. Madhuman facing north absorbed himself in penance to realise Sri Rama with his consort Sita and brother Sri Lakshmana and others. Sri Rama with his usual love towards his disciple appeared before him, as he incarnated in the Threthayuga. Sage Madhu thereupon prostrated with his folded palms and head bowed down and again and again circumambulated Him. Madhuman saw Sri Rama with long and round, arms, broad eyes, luminous smiling face with crown on his head set with precious stones beautiful neck and shoulders, yellow apparel round his waist and decked with precious ornaments. By his left side his brother Lakshmana was standing and on his right his consort Sita. Rama having appeared himself before Madhu asked him if there was anything more for him to pray. Sage Madhu praised Sri Rama as "You are the great effulgent Narayana holding discus and conch. Formerly you have incarnated yourself as unique Varaha with one tusk (Rhinoceros) raised the earth from the ocean. You are conqueror of past, present, and future. You are undecaying without an end. Oh! Raghava! You are the great virtue of the pious, profounder of the laws. You are the four armed, holding the bow Saronga, subduer of all senses. You are the excellent purusha unconquerable by sins. You are Vishnu holding dagger. You are Krishna of inconceivable strength. You are the army and minister. You are creator and destroyer. You are Indra, Mahendra and the slayer of enemies. So praying requested Rama to reside here for the salvation of his devotees. His wish was granted and Rama is stated to have stayed with his consort and his brothers to give salvation, to those who worship him at this place.

Monthly and annual festivals are conducted to this deity. On Punarvasu Thriunakshatram day every month the deity is taken out in procession. In the month of Masi there is the floating festival for a day, while in the month of Chitram or Panguni the

annual Sri Rama Navami Utsavam for 9 days is being conducted by Ubhayakars. One Ranganayaki Ammal has made an endowment, the 3rd day festival is being celebrated on Garudavahanam. The tenants of Davana Utsovam Bungalow have organised a Bhajana Sabha through which they collect subscriptions and utilise the same for poor feeding and free distribution of food among pilgrims and offer Thaligais and Padis during Sri Rama Navami festival.

The worship of Hanuman is specially popular, as Hanumar is supposed to possess curative powers of an extraordinary kind. People take vows to perform Thirumanjanam or Abhishekam and also offer Vadaimalai which are a common feature in this shrine. Tirumangai Alwar composed Tamil songs in praise of Sri Ramar at this place. Tirumalesai Alwar also praised Sri Ramapiran.

తిరుమళిశైప్పిరాళ్ - నాన్మగళ్ తిరువన్దాది.

కల్లాదవరిలజై కట్టలిత కాకుత్త

నల్లాదొరుదైవమ్ యాననిలేళ్ - పొల్లాద

శేవరై శేవరల్లై తిరువిల్లాళ్

శేవరై శేవరైమిళ్ శేవు.

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కల్లతవర్ ఇలవ్వాక కట్టలిత్త, కాకుత్త
కల్లాలెర్రు తెయ్వమ్ యాననిలేన్, - పొల్లాద
తేవరై తేవరల్లై తిరువిల్లా
తేవరై తేవరైమిన్ తేవు.

పెరియతిరుమొళి 2 ప. 3 తి.మొ. 7 పా.

భరతసుమ్ తమ్మి శక్తురుక్కను మిలక్కుమనోడు మైదిలియుమ్
ఇరవునక పగలుమ్ కుదిశెయ్యునిన్ విరావణాన్దగ్గనై యొమ్మనై
కురవమే కమళుమ్ కుళిర్ పొళిలూడు కుయులూడు మయిర్ గళ్ నిన్జాల
ఇరవియిళ్ కదిర్గళ్ నుళైదల్ శెయ్దటియా తిరువలిక్కేణి కణ్డేనే.

పాతనూమ్ తమ్పి శత్రుకన్దనూమ్ ఇలక్కుమణ్డెడి మైదిలియుమ్
ఇరవు నన్దకలూమ్ శుద్ధిశెయ్య నిన్న వీరాలనాన్దకణ్డెడి ఎమ్మాణ్.
క్రూరమే కమలూమ్ కుళిర్ పొళిలూడు కుయులూడు మయిర్ గళ్ నిన్జాల
ఇరవియిన్ కదిర్గళ్ నుళైదల్ శెయ్దటియా తిరువల్లిక్కేణి కణ్డేనే.

Sri Varadaraja Swami

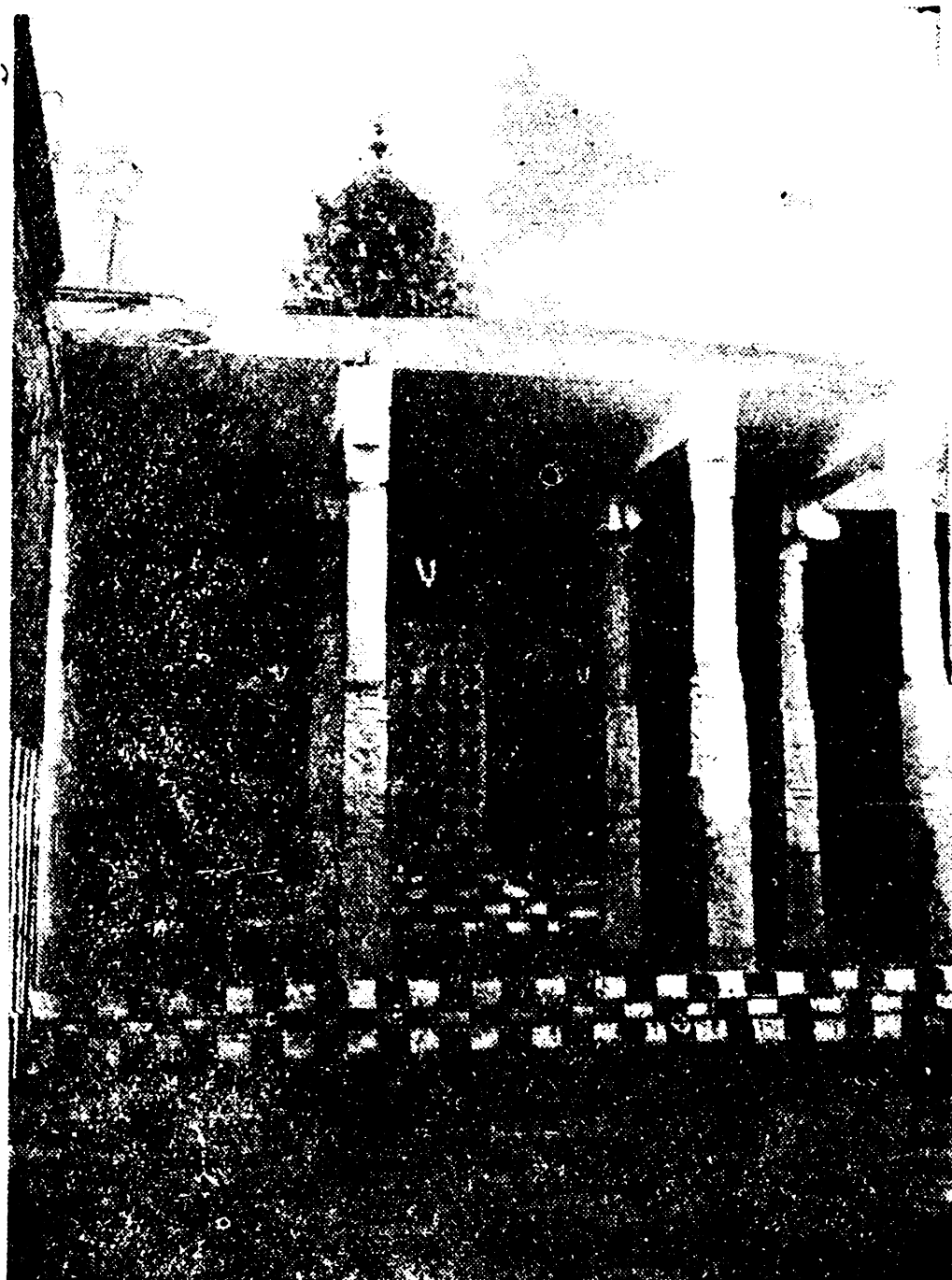
OR

GAJENDRA VARADAN.

Here, the Lord is seen seated on Garutman, the Prince of Birds, holding the Discus in his right hand and the Conch in his left hand. Sriman Narayana in his haste to protect the panic-stricken Gajendra caught between the teeth of a crocodile, bewildered by his cries, got up on his vehicle without any decoration and his sandals, mentioning no word to his consorts nor to his commander in-chief, Visvaksena. Not being satisfied with the speed of the Garutman, he caught him under His thighs and flew to the place where Gajendra was afflicted. This is how the Lord shows His affection towards His Bhaktas. The Vimanam above this shrine is called Sesha Vimanam.

The legend is that once upon a time, a king named Indradymna reigning in the Pandya Kingdom was deeply immersed in his meditation. Agastya then called on him and when he found the Raja did not show him the reverence due to him he cursed him to be born as an elephant. On account of this curse, the Raja became an elephant but was gifted to possess the knowledge of his previous birth. Born though he was as an elephant, his love towards God continued. For, worshipping the Lord, he entered a pond full of lotus flowers to pluck them. A crocodile caught hold of one of his legs and he was unable to extricate himself from the teeth of the beast. His prayers to Sriman Narayana made Him run to the place of the accident with all speed and relieve him from the jaws of the crocodile. Brahmandapurana says that the sage Saptaroma realised the God in this form and installed him at this place; and he was worshipping him for a long time in accordance with the Vaikhanasa Agama and attained Salvation.

Probably the original site of this shrine was near Gajendra Pushkarini which is however closed and now a Muhammadan cemetery. Even now, this vast land lying to the west of the Ice House Police Station (near the Ice House Road) is popularly known



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Sri Varadaraja Swami Shrine
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as Anaikulam meaning the tank where the elephant was saved. This shrine was shifted perhaps later on to the present place and subsequently the original place was filled up. During the rainy season the whole of this place is a vast sheet of water and the Corporation authorities are slowly filling up the low-lying lands.

SRI TIRUMALISAI ALWAR

Guruparampara says that the great and venerable Tirumalisai Alwar was born to the sage Bhargava in the year Siddarthi, of Dvaparayuga on the Asterism of Makha, in the Tamil month of Thai. Born as he was without any limbs or developed body, he was left in the forest bordering Tirumalisai in a bomboo bush. By the grace of the Almighty, the baby began to grow and cry. A woodman attracted by the cries of the baby joyfully took the child with great care to his house and handed it to his wife, Pankaja Selvi. Though she was barren, her breast began to show signs of flow of milk when the child was taken by her; but the child would not have it. However, it grew day by day by the grace of the Lord. Seven years have elapsed in this manner; and the boy was able to realise the truth of Sriman Narayana, perhaps due to the prescience of his former birth. He came to Mylapore and thence to Triplicane where he began his penance by the side of Gajendra Pushkarini and stayed there for 700 years immersed in his penance.

This great saint lovingly keeping his mind fixed upon Sriman Narayana was once seen engaged in sewing his torn cloth. Rudra and Parvati sailing in the air passed near this great sage. Inquisitive as she was, Parvati wanted to know further of this great personage who would not care even to look at them. Both of them approached the great sage; but he remained perfectly indifferent and paid no regard.

Rudra voluntarily offered a boon to the sage but his reply was, "I want nothing." The saint was further pressed. He smilingly asked then "Grant me Moksham." Rudra replied "It should be conferred only by Sriman Narayana. Rudra being anxious to give him a boon, pressed the sage further. Postpone my death for a day more than what was destined for every person

The reply was that since it happened according to Purva Karma, he was unable to concede his request. Rudra having expressed his inability to do anything about the future or the past, the sage's concern was about his present work, stitching of his rags. Without causing any impediment to his work, the Alwar requested Mahadeva to cause the thread to pass through the hole of the needle. This was mistaken by Rudra who became excited and opened his third eye on his forehead. The smoke and fire that emanated appeared to reduce the world to ashes. The great saint unmoved by the fire of Rudra opened his eye in the thumb of this right foot. The heat of this fire made Rudra's fire akin to that of a firefly. To put an end to this catastrophe, Sri Maha Vishnu sent the clouds Pushkala varta and had the two fires quenched. Rudra and his consort Parvati returned to their places expressing their admiration of the saint. It is this great saint's shrine that was built by the side of Gajendra Varada's shrine known as Tirumalisai Alwar shrine.

There is proof to show that the shrine of Tirumalisai Alvar stood outside the Prakaram along with the shrine of Gajendra Varada. The holy rice-cakes and vadais offered on the annual Tirunakshatram Sattumurai day are taken round outside the Prakaram in procession and brought back to the shrine and distributed to the Goshti at the shrine of Varadaraja Svami even to-day. The Tirumalisai Alvar's shrine stands constructed separately close to Sri Varadaraja Svami shrine. In the year 1921, one Ponnadi Ramanujam Chettiar of Gajula Baliya caste rebuilt the shrine at a cost of about Rs. 15,000/- In 1929 one Puli Krishna Ramanuja Doss built the front mantapam. The concrete on the terrace of the shrine was laid from funds contributed by Thummalapalli Kamakshi Amma, wife of the late T. Narayana Chetti and was completed about October 1922 at a cost of Rs. 500/-

The Mantapam at the rear of Tayar Sannidhi connecting the Mahamantapam of Sri Narasimha Svami was constructed by one Polai palli Tiruvarangaiya Garu.

There is a special endowment for this Deity; 8 bazzars numbered 335 to 342-343 China Bazaar Road, known as Mullangiar's Charity was created by one Mullangi Annapuramma on or about

20th August 1861. With the rents collected from the said bazaars, daily offerings, monthly and annual festivals are conducted. One Taligai of Curd-rice prasadam is to be offered daily and distributed to Desantris. During the month of Margali, one taligai of pongal is to be offered daily for 30 days and distributed to the goshti. The deity is usually taken out in procession on the evenings of Hasta Trinakshtram day of every month. During the month of Vaigasi ending with the star Dhanista, a festival for 10 days is being conducted during the evenings, using miniature vahanams. On the third day however, Garuda Vahanam is used in the morning. On the said ten days after Tirumanjanam, curd rice prasadam is offered during midday and Padi in the evenings after street procession. The Davana Utsavam is celebrated in the month of Masi at the Davana Utsavam bungalow from the subscriptions collected by some of the officials residing in the said premises.

తిరుచ్చన విరుత్తం.

అనైకాత్మోరానైక్కొప్ప దన్తియాయర్ పిళ్ళైయాయ్ ।
అనైమేయ్తు యానైయున్ని అన్తు కున్ మెన్తి నాల్ ।
అనైకాత్తు మైయరిక్కణ్ మాదరార్ తిలత్తు మున్ ।
అనైయన్తు శెన్దర్ త్త మాయ్ మెన్న మాయమే ॥

Srivatsam

ఆణైకాత్తేతా రాణైకంకొన్ద తన్దరి ఆయర్ పిన్దైయాయ్ ।
ఆణైమేమత్తు ఆణైయన్ని అన్దు కున్ద మొన్దరిణైల్ ।
ఆణైకాత్తు మైయరిక్కణ్ మాదరార్ తిరక్తుమున్ ।
ఆణైయన్దు శెన్దర్ త్త మాయమెన్న మాయమే ॥

పెరియతిరుమొళి 2-పళ్లు 3-తిరుమొళి 9 పాట్టు.

మీనమర్ పొయ్గై నాన్మొలర్ కొయ్వాన్ వేట్కైయినోడు శెన్తిళ్ళిన్ ।
కానమర్ వేళమ్ కైయెడుత్తలన్ కరావదన్ కాలిన్కొడువ ।
అనైయిన్ తుయరంతీర పుళ్ళూర్న్దు శెన్తిన్తొళి కొట్టాన్ ।
తేనమర్ శోలై మాదమామయిలై తిరువల్లిక్కేణి కండేనే ॥

మీనమర్ పొయ్గై నాన్మొలర్ కొయ్వాన్ వేట్కైయినోడు శెన్తిళ్ళిన్ ।
కానమర్ వేళమ్ కైయెడుత్తలన్ కరావదన్ కాలిన్కొడువ ।
అనైయిన్ తుయరంతీర పుళ్ళూర్న్దు శెన్తిన్తొళి కొట్టాన్ ।
తేనమర్ శోలై మాదమామయిలై తిరువల్లిక్కేణి కండేనే ॥

SRI KRISHNA.

Ahuka, the King of Daityas had two sons; Devaka and Ugrasena. The former had a daughter named Devaki and the latter had a son named Kamsa. Devaki was married to Vasudeva and she had eight sons by him. Rohini was another wife of Vasudeva. Kamsa, the cousin of Devaki was informed by sage Narada that Devaki would bear a son who would kill him and overthrow his kingdom. Kamsa having heard this information imprisoned Vasudeva and Devaki in his own palace, killed six children which Devaki had already borne. When she was about to deliver the 7th, Balarama, the play-mate of Sri Krishna was transferred by divine agency to the womb of Rohini, the second wife of Vasudeva.

At the end of the Dvapara Yuga, the Devatas approached Sri Maha Vishnu, prostrated before Him and expressed their troubles caused by the evil deeds of Kalanemi and others born as human beings. Sriman Narayana taking pity on them pacified them with his loving words and asked them to return to their abodes saying that He will incarnate himself in this world and dispose of the devils. In accordance with his Sankalpa, He was born as the eighth child of Devaki to Vasudeva at midnight. The guards of Kamsa's palace were lulled in to a mysterious slumber. Vasudeva, father of Sri Krishna stole out with the child undiscovered as far as the river Yamuna. The river Yamuna allowed way and Vasudeva crossed it with his baby, Sri Krishna. Adi Sesha with his hood stood as canopy to prevent drizzling rain falling on the baby, Sri Krishna. Yasoda, the wife of Nanda had just been delivered of a female child. Vasudeva being acquainted with these facts by divine inspiration placed Sri Krishna by the side of Yasoda, stole the female child and returned to the place at Mathura (Muttra). Kamsa tried to kill the female child but the child went off to the clouds saying that the person who is going to kill him (Kamsa) is flourishing. There upon Vasudeva and Devaki were released.

Nanda took away Sri Krishna to Gokula (Vraja) and brought him up there. It was at Gokula that Sri Krishna showed his divine character by many miraculous deeds of surprising strength.

As a baby sleeping in the cradle, He kicked Sakatasura who took the form of a wheel and brought his life to an end. The next victim was Putana who wanted to poison the baby by her breast-milk. Sri Krishna sucked the milk with such a ferocious velocity that she expired.

Yasoda wanted to prevent Sri Krishna moving about mischievously by tying him with a rope to a wooden mortar. As a child, He crawled dragging the mortar with him and passed through a pair of trees (Yamalarjuna) and brought them down with thundering crash thus ending their lives. As a playful boy, he got up a Kadamba tree and jumped into the waters of the river Yamuna and was there coiled by the five-hooded serpent, Kaliya. This venomous reptile bit Sri Krishna through his body with all its venom; but Sri Krishna slowly expanded his body, caught hold of its tail, trampled the hood by his lovely feet and drove the reptile out of the river Yamuna to the ocean and freed the Yamuna waters from the venom of the Kaliya. Sri Krishna's superhuman strength did not spare the bull-shaped demon, Arishata, the horse shaped Kasini and Kalanemi who all undertook to destroy the boy.

Indra was being worshipped by Nanda and the other shepherds every year as they believed that by his grace they had their pasture for the cattle and food for themselves due to timely rains; and Sri Krishna in his boyhood directed them to offer the food to the mountain, Govardhana which was the source of pasture to the cattle and not to Indra. This act of Sri Krishna enraged Indra who showered torrents of rain for seven days and nights, flooded the whole of Gokula and made it impossible either for the cattle or the cowherds to live. Sri Krishna with his almighty powers lifted Govardhana mountain with one hand and offered protection to the cowherds, Nanda and the other Yadavas and also provided them with pasture and food.

During his man-hood the milkmaids became his favourites, of whom Radha was the chief. He taught them round-dance or Rasa Krida.

At about this time, Kamsa invited Balarama and Sri Krishna to his palace. Passing through the entrance of the City, Mathura

...of his men, blotted the colour of his skin with the black Kusta tree pigment, ground to a fine powder and rubbed it to the various parts of the body. Then, after Chanura and Mushtika, the elephants placed on the sides. Finally, Kansa was killed and Ugrasena his father was placed on the throne. Immediately after, Kalayavana invaded the Aryan territory. For this reason, Sri Krishna selected Dwaraka as his capital and fortified it. It stands on the sea-shore near the river Gomati, in North Guzarat. The inhabitants of Mathura were all transferred to Dwaraka. Then followed the marriage of Satyabhama, the daughter of Sathrajit. At the request of Rukmini, the daughter of Bhisma, she was carried to Dwaraka and was there married to Sri Krishna.

At the instance of Satyabhama he took the Parijatha tree from Indra's garden. Aniruddha, the grandson of Sri Krishna took away Usha, the daughter of Bana; and in the fight that ensued, Bana's 98 arms were removed and he was left unkilld by Balarama and Sri Krishna. In the Great War of Mahabharata, Sri Krishna took the side of the Pandavas and vanquished the Kauravas and exterminated his own race, the Yadavas. He preached to Arjuna in the battle-field the sacred Bhagavat Gita containing the ways and means to attain Him (Salvation).

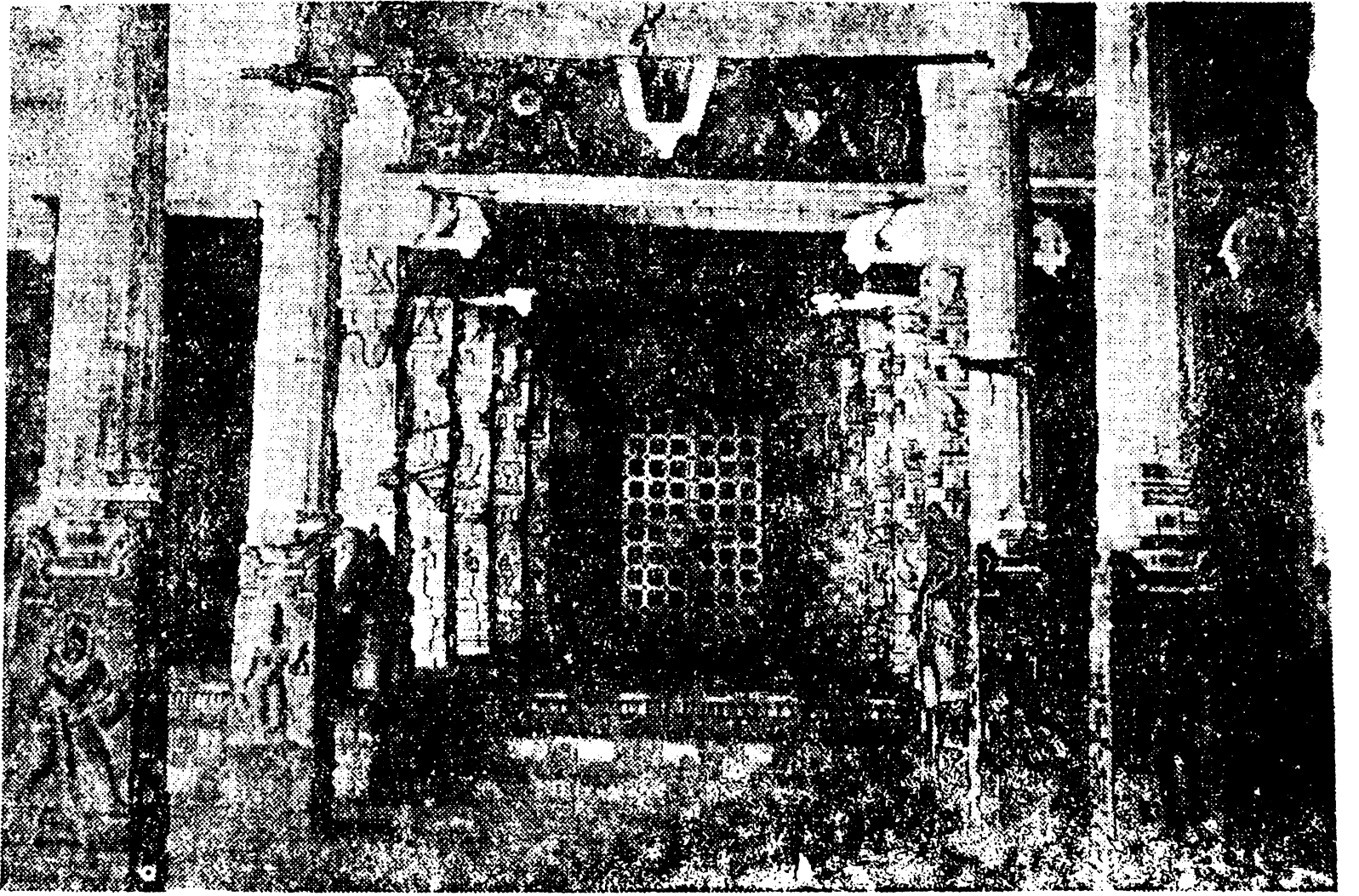
Sri Krishna was of dark blue complexion with curly black hair, wearing sword, flaming Discus and a Conch; and flute was His favourite instrument to play. The melodious songs drew near him all beings specially the women-folk. The beasts and reptiles were no exception.

When the story of Sri Krishna is divested of all these miraculous acts, He will be found to be a historical personage of the Aryan Race. The enemies whom He attacked and subdued were Daityas and Danavas, which heightened the glory of the Hero.

SRI VENKATA-KRISHNA SWAMI.

POPULARLY KNOWN AS SRI PARTHASARATHI SVAMI

The Vimanam over the Sanctum Sanctorum is called Ananda Vimanam.



Tiruvaimoli Mantapam, Known as Maha Mantapam
in front of Sri Parthasarathi Swami Shrine.

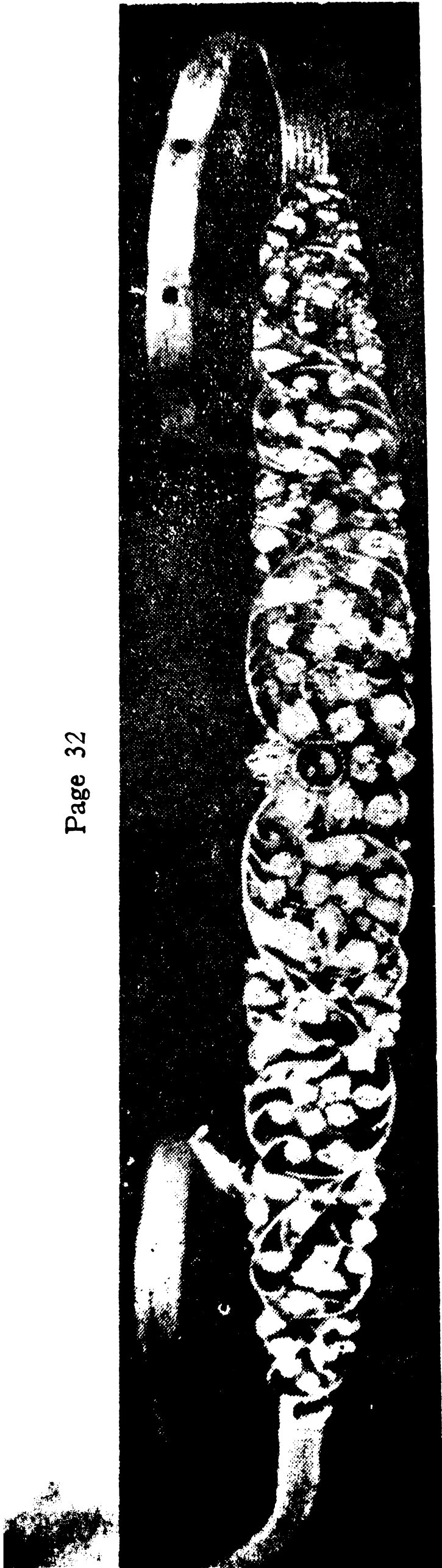
Srivatsam

This tall majestic imposing and blissful figure with a lovely countenance brightened with mirthful smiles, long tower-like crown, bright marks on his forehead, with lotus petal-like eyes extending as far as the long ears, high nose, broad chest, holding in his right hand the Panchajanya or Conch with his left hand pointing to His holy lotus feet the goal or emancipation of the soul, is seen standing at the centre of the Sanctum Sanctorum (Garbhagriham) ever ready to receive and protect his disciples. He is visible to every one even from the Flag staff or the Dwajasthambham on the eastern side. His consort, Sri Rukmini Devi is seen standing on his right side, signifying that He is the Lord of the Universe; Satyaki is seen on the left side with a sword in his hand. On the southern side of the garbhagriham, His playmate and brother Balarama is seen with a ploughshare in his hand. Facing him Pradyumna, Sri Krishna's son and Aniruddha, grandson are seen with gada in their hands.

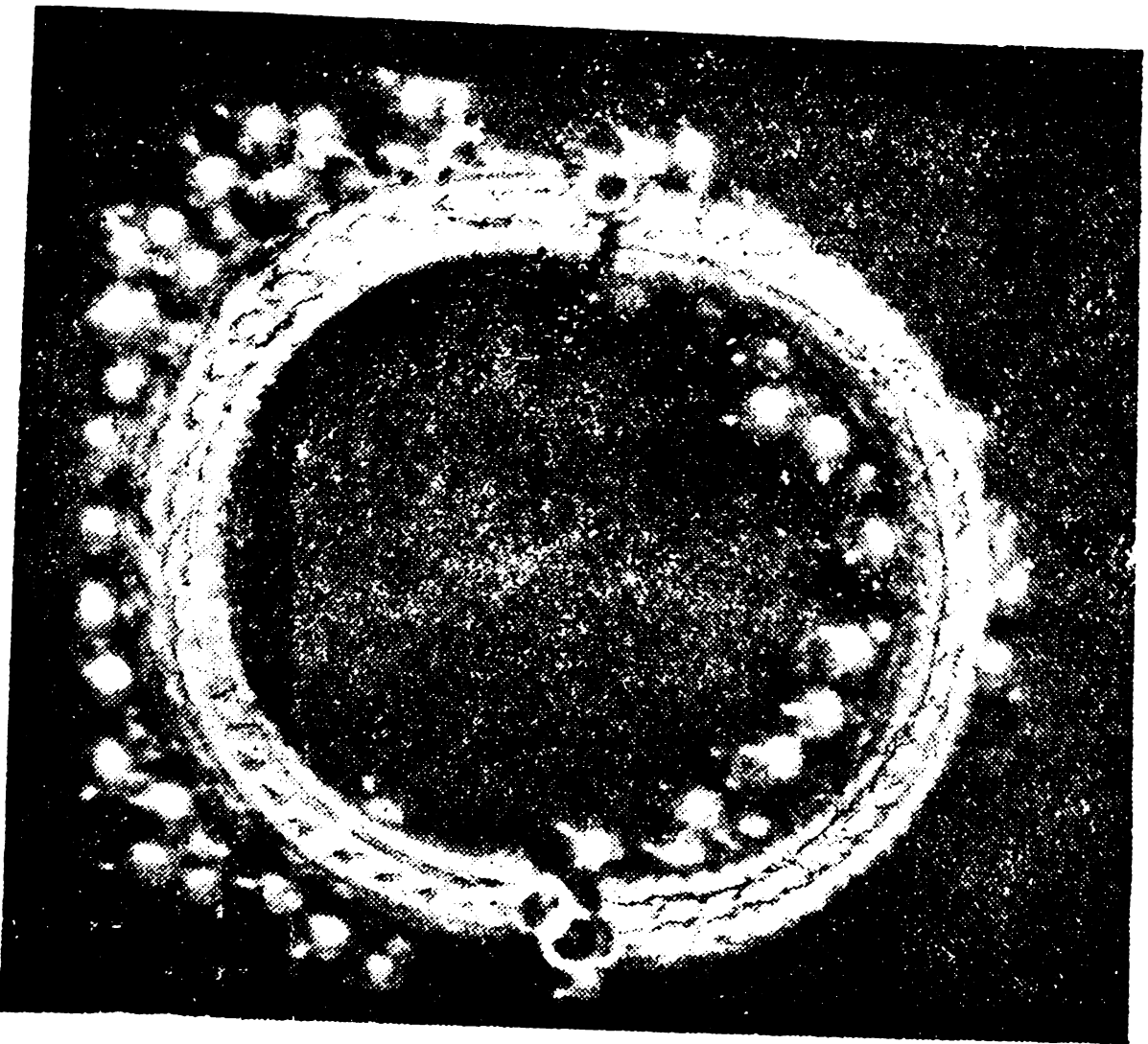
The idol taken out or Utsavar known as Sri Parthasarathi Svami with arrow marks on his fore-head with ever smiling face and soul-soothing figure is seen with his holy tender feet immersed on lotus flower. His ankles are decorated with golden drops set with diamonds. His legs are slightly bent showing the dancing posture and his loins are covered with yellow silk apparel with the waist-belt set with diamonds over it. His curling tuft of hair over-hanging on his forehead are embellished with the crown set with precious stones lined with diamonds at the bottom. His right hands are decorated with flaming Discus and Abhaya Hastam set with diamonds, and in his left hands, He holds the Conch and a rod which represents the staff to shepherd the cowherds during the time of His Avatara as Sri Krishna.

Bhoga Lakshmi Sri Devi and Bhudevi are seen on his right and left sides. Apart from these, there are the images of Sri Krishna in a dancing posture with butter in his hand; and Sayanamurthi, Balimurthy and Tirthamurti are also installed.

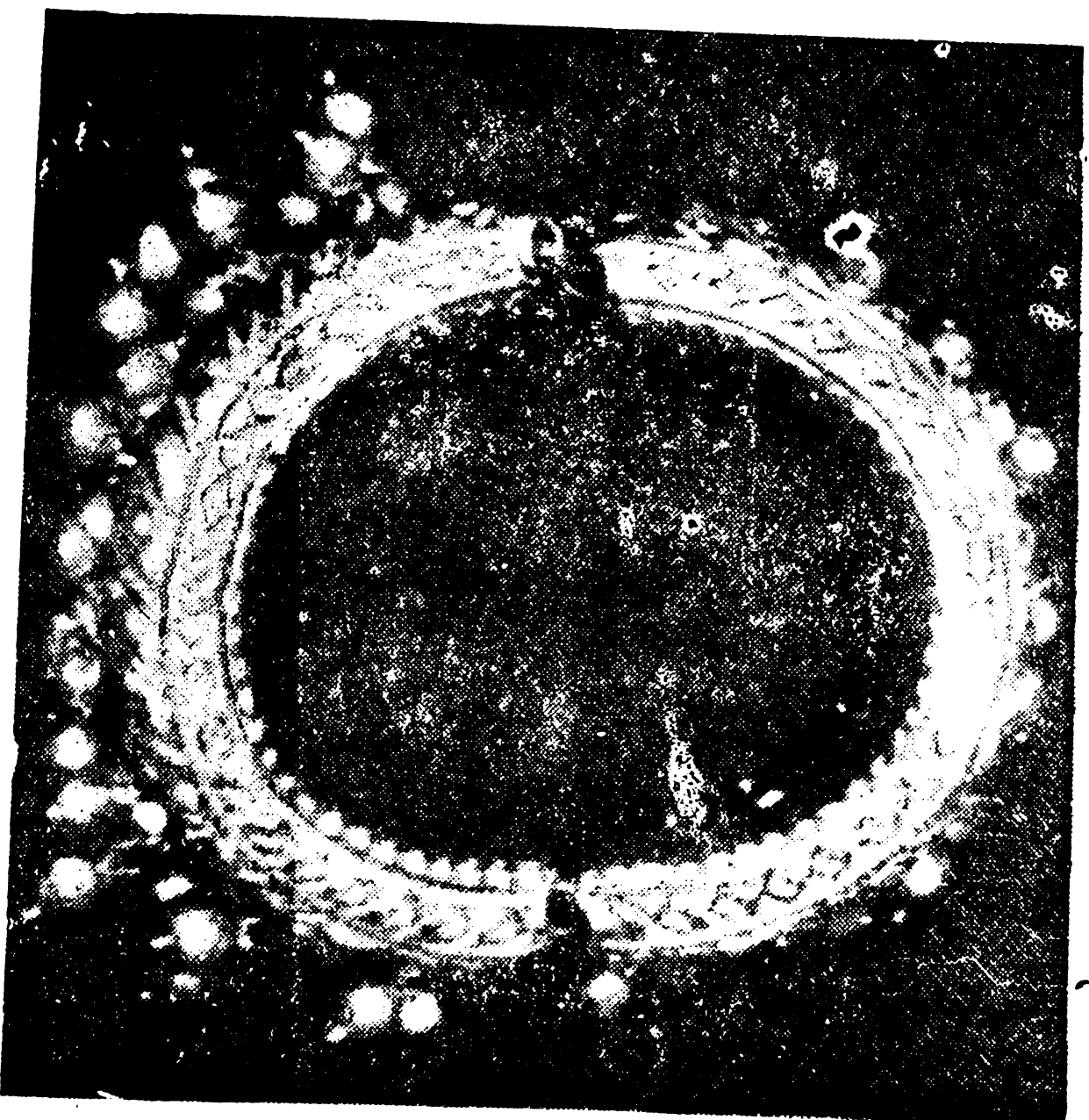
The Sthalapurana as gleaned from Brahmanda Purnam says that at the end of the Dvapara Yuga, Sage Atreya requested Vyasa to say where he should stay. The times ahead were bad; Kali was fast approaching. Dharma was disappearing, Adharma



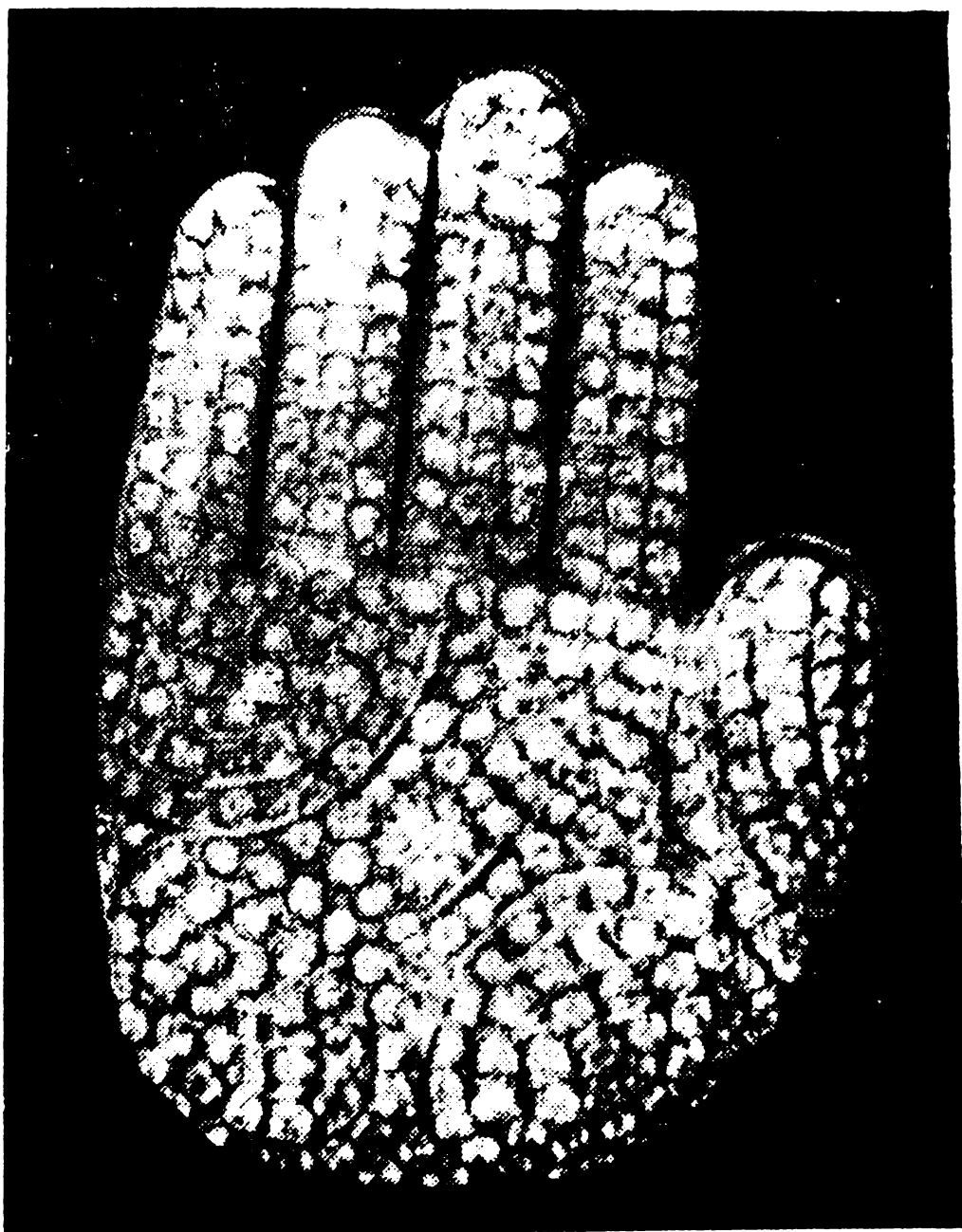
**Diamond waist Belt Set with 101 Diamonds weighing 13 Carats ; and one Emerald
Total Weight 39 $\frac{3}{4}$ Pegodas
Presented on 9-3-1921 .**



Golden anklets of Sri Parthasarathi Swami
17 Pagodas
Presented on 9-3-1921



Golden anklets of Sri Narasimhaswami
presented
on 9-8-1929
Utsavar
Total Weight
22½ Pagodas



Srivatsam

Abhayahastam set with Diamonds. Total weight 61 pagodas
Central Diamond, 1 cart—60 cents. The other 335 Diamonds
weigh 23 carts & 58 cents.

This was presented in January 1926

was coming to prominence. Vyasa intimated Atreya that there was a forest known as Brindavanam where the sages Bhrigu and others were performing penance; that and near to their abode there was a tank named Kairavini full of lotus flowers presenting a pleasant appearance; and that to the south of the said tank there was a forest full of Tulasi plants named Brindavanam; and that the venerable sage, Sumati resided close to it. He was advised to proceed there and stay where he would be blessed to be happy. The sage Vyasa so saying gave him an idol with a conch in his right hand with his left hand pointing to his holy feet; and directed Atreya to worship Sri Krishna in the world at the hermitage of Sumati according to the directions of the Vykanasa Agama. In obedience to the directions given by Vyasa, Atreya brought down the image of Sri Krishna to the hermitage of Sumati narrating to him what all Vyasa had told him. The image of Sri Krishna was installed; and Atreya was worshipping Him for a very long time and departed from this world.

Ever since that time, Sri Venkatakrisna Swami with his consort Sri Rukmini Devi, his brother Balarama and Satyaki and his son Pradyumna by Rukmani and his grandson Aniruddha are all seen in a group. At that time, a just and popular king by the name, Sumati was the ruler of this place. He went to worship Sri Venkateswara Swami at Tirumalai. He took his bath at the Swami Pushkarini, worshipped Sri Venkateswara Swami decorated with all jewels set with precious stones, the ear-rings, pearl necklaces, with one of his lifted right hand holding the flaming Discus and with the other showing Abhaya. The famous Conch is seen on his lifted left hand while the other hand dropping to his knees indicating that the river Viraja on the way to the celestial heaven, Vaikunta will be knee-deep for his Bhaktas.

King Sumathi then praised the Lord and said "Salutations to Thee who art uniform and manifold, All-pervading supreme Spirit of inconceivable glory. Salutations to Thee "O"! Inscrutable who art Truth and the essence of all oblations, "O" Lord! Thy nature is unknown, Thou art beyond primeval matter, Have Mercy to me. 'O Soul' of the universe, Essence of all things perishable or

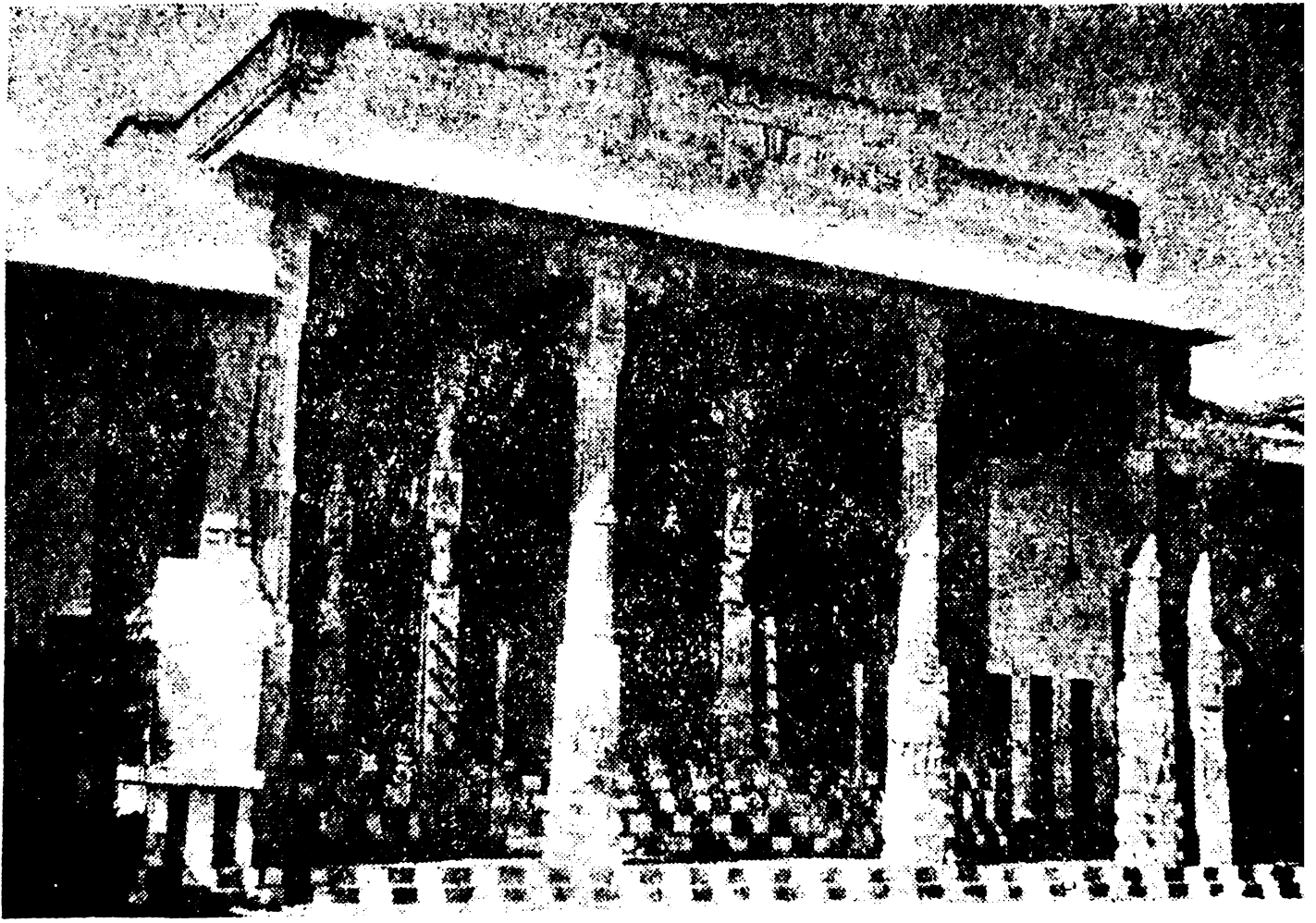
eternal. 'O God! Thy nature is indescribable, Thy purposes are inscrutable and Thy name unknown. Thou art the supreme Brahma Eternal, unchangeable and uncreatable. Yet, Thou art called Sri Krishna, Achyuta, Ananta and Vishnu. Thou art unborn divinity of the whole world, Soul of the Universe; and there is nothing without Thee. I bow to Thee, glory to Thee. "O" Lord Vasudeva! Balarama, Satyaki Pradumna and Aniruddha! The Prince Sumati prayed to Sri Venkateswara Swami that he should appear to him in the same form as Arjuna's charioteer in the battle-field of Kurukshetra. Pleased with the prayers of the Prince, Sri Venkateswara granted his request and asked him to proceed to Brindavanam where He would become visible in the form prayed for. The King Sumati, in obedience to the Lord's mandate returned to Brindavanam, saw Sri Venkata Krishna Swami in the manner he longed for, The word Venkatakrishna appears to have been coined, Venkata from Tirumalai and Krishna from this shrine. Ever since that time, the central image is styled as Sri Venkatakrishna Swami. His consort Sri Rukmini Devi is on His right side and Satyaki on the left side. On the south, His brother Balarama is seen and His son Pradyumna and His grandson Aniruddha are seen on the northern side of the garbagriham. They are being worshipped by all.

FESTIVALS:—

Monthly:—(1) First of every Tamil month (Masa pravesam)
 (2) Rohini day.
 (3) Sravanam day.
 (4) Full-moon day.

On the above 4 days the deity is taken round the four Mada streets before sun-set.

N.B.—A doubt may arise as to how the sage Atreya brought down from Northern India the huge Sila (stone) figures presented by Vyasa at the beginning of Kaliyuga to this place which is far south. When Sage Vyasa gave the figure to the sage Atreya, the images might have been made of Daru (wood) and easily portable, As times advanced they might have become deteriorated and Sila (stone) images might have been substituted and made suitable for all of us to worship even to day. *Vide* stones description at the end.



Kalyana Mantapam East
Page 34

On the New moon and the two Ekadasi days in a month, the processions pass through South Mada Street, Tholasingaperumal Koil Street, Singarachari Street, Car Street, and the Tank Square. This is known as Peria Vithi.

Month of Chittirai :—The Brahmotsavam of Sri Parthasarathi Swami is celebrated in this month. Sri Parthasarathi Swami is taken round the Peria-vithis both morning and evening seated on gold-plated Vahanams.

On the first day of the Brahmotsavam, the flag is hoisted on the eastern side flag staff, in an auspicious hour, styled Dwajaroohanam.

On the morning of the third day, Sri Parthasarathi Swami, seated on Garuda Vahanam (King of birds) gives *darsanam* to all devotees before sun-rise at the main entrance on the eastern side Gopuravasal.

Srivatsam On the morning of the seventh day the Car-procession takes place. The Car is taken round all the four streets except the tank-square.

On the ninth day in the fore-noon, the Tirthavari or ablution takes place. After the Lord's night-procession, the hoisted flag is brought down and this is known as Avarohanam which falls on the star, Sravana. On the 10th day, Sri Pushpayagam is celebrated.

Month of Vaikasi or Vaisakam :—Vasantosavam is celebrated for seven days ending with suddha Dasami at the Vasantha Utsava Bungalow in Venkatrangam Pillai Street. This Bungalow and the garden attached to it is endowed by one Addyanki Varadappa Chetty garu of great reputation. The income of the garden and of the surrounding buildings are to be utilised for meeting the charges for the said festivals for the 7 days. One Sri Mandaram Ranganadham Chetty garu is now managing the said trust and there are also independant Ubhayakars for all the seven days.

Sri Parthasarathi Swami is taken to the Vasantha Utsava Bungalow during the fore-noon where ablutions and offerings are made. After sun-set a procession is conducted within the garden, and later in the night, God is taken back to the temple through the tank square, South Mada street and the other streets with torches and blue lights. On the 7th day, the procession passes through the Ice House Road, Tholasinga Perumal Koil Street, Singarachary Street, and Car Street.

Month of Ani or Jyeshtamasam:—What is known as Kodai Utchavam or Unjal utchavam is celebrated at the Vasantotchava Bungalow for seven days commencing from Suddha Pradhama. The speciality or the unique feature of this festival is that the Ubhaya Nachimars or Bhogalakshmis are placed in separate Thotty from Sri Parthasarathi Swami Utchavar and taken to the said garden in the evening before sun-set through Mada streets and North Tank Square. Separate Unjals are provided for Ubhaya Nachimars and Sri Parthasarathi Swami; Lali or lullaby songs of praise are sung by Deva Dasig and music is played with Lali songs. The jewels on the deities are removed and taken to the temple; and the God flower-bedecked is taken back to the temple in the night with torches and blue lights, without any jewels through the ^{Srivatsam} premises No. 41, East Tank Square and returned to the temple. The last day festival is celebrated from the funds contributed by the Trustees of Pappichetty Raghaviah's Chettys' charities. The Evening procession passes through the Peria vithis to the said garden.

Month of Adi or Ashadha:—To signify God's love towards his Bakthas at the time of affliction, what is known as Gajendra Moksham is celebrated on the full-moon day in the month of Ashadha. The God is Seated on Garudavahanam and taken round through the Peria Vithis with torches and blue lights. Before the commencement of the procession, a projectile is discharged to move accross the tank on a rope to signify the flaming Discus used to release Gajendra from the teeth of the crocodile on the tank east opposite side.

On the next day which is Bahula Pradhama, Jeshtabhishekam takes place, The golden kavacham or the (armour) of the Utchava-

Murthi is removed; and Tirumanjanam for the Utchavar without the kavacham is done. Padis and Thaligais are offered from the Estate of Muppuswami Namberumal Chetty ear marked for the said festival and distributed to the Goshti.

Month of Avani or Sravana :—Commencing from Suddha Dasami and ending with Bahula Prathama, Pavithrotchavam is celebrated for seven days at the Kalyana Mantapam. During this festival, three Homa Kundams known as Aupasanam, Sabhyam, Poundarikam, sacrificial fires are installed and Homam is performed for seven days, both in the morning and evening. Divya-prabandhams and Sapthakandam of the Yajur Veda are chanted during the time of Homam. Sacred books such as Sri Bhashyam, Sri Ramayanam and Sri Vishnupuranam are also read out by pandits. This festival is to condone all the omissions and oversights in the performance of Puja during the year and for the welfare of the country at large. For the first day's festival, what is known as Sata Kalasa Abhishekam or ablytion is made. One hundred and eight silver vessels are filled with various drugs, fruit juice, Safforon, precious stones medicated Scented water are placed on spreaded out paddy and purificated with sacred Manthrams. The sacred water from the Kalasams are poured like a shower-bath, on the diety of Sri Parthasarathi Swami with the chanting of the Thaitireya Upanishads until the whole function of Tirumanjanam is over.

Pavithrams or strings made of cotton and silk rounded like Tulasi beads are placed on each Deity within the temple and the outside shrines with the sacred hymns chanted.

A large quantity of Prasadams are offered and distributed to the congregation; and in the night a street procession is conducted with torches and blue lights. After the street procession Homam or the sacrificial fire is raised and sacred hymns from Vedas and and Divya Prabandhams are chanted. Padis are offered and distributed. This function of the first day's ceremony is being done by Rao Bahadur V. Ranganatham Chetty, the compiler of this book. All the one hundred kalasams made of silver was first introduced by him in the year 1921. Prior to that only earthenware pots were

being used. The last day festival on which the Purnahuti takes place is done, by Mr. C. Seshachalam Chetty garu, Proprietor of Messrs. Curzon & Co., On this day the deities in the three shrines within the temple are offered Tirumanjanam; and a large quantity of padi is offered and distributed to the ghoshti at the end of the festival at the dead of night after the distribution of the Holy Kumbha Tirtham. Thus finishes the Pavithrotchavam.

On the 6th February 1878, corresponding to the 26th of Thai in the year Iswara, One Ashtagothram Nachiarammal wife of Achan Ayyangar made a gift of premises No. 34, Car Street, Triplicane, bearing Collectors certificate No. 7374, for the purpose of offering Curd-rice Prasadam and Pongal Taligais during the Pavithrotchavam of Sri Parthasarathi Swami from and out of the income of the said premises and have them distributed to the Veda Parayanam Swamis.

Month of Purattasi or Bhadrapada : The month of Purattasi or Kanyamasa is specially sacred for all Hindus and more particularly to Sri Vaishnavites, Thousands of pilgrims visit this temple on all Saturdays during this month, and fulfil their vows to God Sri Parthasarathi Swami. However, it is strange that there should be procession for Sri Alagiasingar on all the Saturday in this month. Ending with Suddha Navami in this month Navaratri Festival for Sri Vedavalli Thayar is celebrated within the temple using miniature Vahanams for eight days. On the Navami day, Sri Ranganatha Swami *alias* Mannathaswami joins Sri Vedavalli Thayar; and the procession passes round the Dwajasthambam. After the procession is over, coconuts, betel leaves and turmeric and plantains are distributed to all sumangali ladies who attend the temple for this occasion. On the Vijaya Dasami Day, Sri Parthasarathi Swami is taken to Vasanthotchava Bungalow; and the usual Vannimara Parvettai is celebrated.

Month of Aipasi or Asvayujam : This is the month during which the festival of Sri Manavalamamunigal is celebrated for ten days ending with the Tirunakshatram of Mula. During nights, there is a procession in all the Peria Vithis. However, there are pro-

cessions to Sri Parthasarathi Swami intervening Varavaramuni festival on the Ekadasi, Dipavali, New moon, Annakutotchavam and Sathumurai days. There is a special Trust created by the late Anantachariar and his wife Lakshammammal ear-marking the rent collected from premises No. 37, Car Street, Triplicane for the purpose of Annakuta Utsavam and Varavara Muni Sattumarai festivals alone. On the morning of the Sathumarai day of Sri Varavaramuni, what is known as "Tiru Kaittala Sevai" is conducted in recognition of the services rendered by him for the Srivaishnava community by clarifying several intricate religious points. Tirukaittala Sevai signifies that God Sri Parthasarathi Swami walks from his seat through the Archakas to receive the holy personage on his birth-day.

Month of Karthigai or Karthiki: In this month, the festival of Sri Tirumangai Alwar falls. On the Ekadasi day, there is procession. It is known as Kausika Ekadasi otherwise known as Parivarthana Ekadasi. On the morning of Dwadasi, Kaisika Puranam is read and Tirtham and Prasadams are distributed. The expenses for the Kaisika Ekadasi and Dwadasi are met from the rents collected from premises No. 2/13, Alangatha Pillai Street gifted by one Sangu Bibi Ammal, wife of Purnachandu Lala on the 31st of October 1904. The extent is about 570 sq. ft. in R.S. No. 2354. After the distribution of Tirtham and Prasadam, Sri Parthasarathi Swami is taken to Vasanthotchava Bungalow, where after Tirumanjanam, some quantity of Kadambam or holy food is offered and distributed to the congregation, in that place. This festival is to signify the Vanabhojanam (partaking of food in the forest along with cowherds by Sri Krishna at Brindavanam during his Avataram in the Dwaparayuga). There is a special Trust created by one Vellore Varadarajulu Naidu a resident of Fruit St., Civil & Military Station, Bangalore. He has provided Rs. 2000 in his will dated 29-3-1899. This amount was received by the Temple and has been invested in 3% G P. Notes of Loan 1946. A sum of Rs. 60 is received annually as interest and the offerings are made from the said amount. On the Purnami day, there is the Krithiga Dipam. Before Sattumarai in the night, what is known as "Pattolai"

invitation to Sri Nammalvar to attend the ensuing Adhyayana Uthavam in the month of Margali is read out before Nammalwar at his shrine and after return Tirtham and Prasadams are distributed. Late in the night the Mulavar Sri Venkatakrishtnaswami is screened from public Darsanam and annointed with purified Sandalwood and Sambrani oils. Until the ungment is dried, the public are prevented from Darsanam.

Month of Margali or Margasira : In the month of Margali otherwise known as Dhanurmasam, the Aradhana is done before Sun-rise; and Tiruppavai is chanted on all the thirty days. What is known as Pagal Pattu is celebrated for ten days ending with Suddha Dasami during which 2000 songs of Alvars from their Divyaprabandhams are chanted. Tirtham and Prasadams are distributed in the evenings. Sri Parthasarathi Swami is adorned daily with the different forms of the manifestations adopted by him in his Avatars for the welfare of man-kind; and procession inside the temple is conducted. On the Vaikuntha Ekadasi day, Rapattu commences. Sri Parthasarathi Swami is taken through a special exit known as Paramapada Vasal; and during nights 100 songs in Thiruvaymozhi are sung daily after the street procession is over. On the last day which usually falls on Suddha Fushya Panchami, Sri Nammalwar is taken by Archakas and placed with his head touching the Holy Feet of Sri Parthasarathi Swami to signify that Sri Nammalwar attained Moksham or liberation on that day by his love and attachment to the Lord. This is usually termed as Paragata Swikaram by the followers of Varavaramuni Sampradayam.

Month of Thai or Pushya Masa: Solstice, the Sun commences its northward motion popularly known as Uttarayanam. There is Thirumanjanam or ablution for all the deities inside the shrines and in the evening a street procession in the Peria Vithis is conducted.

On the full-moon or Pournami day which usually falls on the star Pushyam there is ablution or Tirumanjanam to Sri Parthasarathi Swami Uthavar in the noon. Prasadams or padis are offered and distributed in the evening. Sri Parthasarathi Swami is then taken in

procession through the South Mada Street, Tolasingaperumal Koil Street, Vira Raghava Mudali Street and is made to halt at the crossing of the Pycrofts Road. There, the merchants offer sheaves of newly harvested paddy ; and the procession returns by the same route and passes through the Singarachari Street, Car Street and Tank Square. There is a special Trust created by one Sri C. Manickam Mudaliar with the income from house No, 11, Muhammed Abdullah Sahib Street, Triplicane, ear-marked for the Tai Pusam festival.

Month of Masi or Magha Masa : Commencing from the New Moon day, Floating festival is celebrated for three days. On the third day, the ablution or Tirumanjanam is done in the central 16 pillared mantapam in the centre of the tank ; and the floating festival is celebrated in the evening.

After this festival, Davana Utsavam is celebrated for seven days at the Davana Utsava Bungalow situated in the Tolasingaperumal Koil Street, ending with Suddha Dasami. There is a special endowment made up of the rents from the block of buildings on the northern row of the Bungalow ear-marked for the first day's festival, Pandal etc. The 2nd day's festival is performed from the Dasari Achammal Trust, out of the income derived from the land situated in General Patters Road. There are separate Ubhayakars for all the succeeding 5 days.

On the Full-moon day which usually falls on the Makham, Sri Parthasarathi Swami is taken to the sea-shore seated on Garuda-vahanam ; and the procession passes through South Mada Street, T. P. Koil Street, Singarachari Street, Nallathambi Mudalli Street and Pycrofts Road, proceeding as far as the sea-shore ; and Tirumanjanam is done there to Sudarsana Alwar ; Then the immersion ceremony in the sea-water takes place ; and God returns by the same route with the procession passing through the Car Street and Tank Square. After the street procession is over, there is Tirumanjanam for Sri Parthasarathi Swami at the Mahamantapam in front of His shrine. In the night, God seated on the Sesha Vahanam is taken round the Peria Vithis with torches and fire-works. There is a

permanent endowment made by one Mambalam Venkatarama Reddy the corpus of which is vested with the Official Trustee. The special Trustsees appointed receive the money from the Official Trustee and defray all the expenses pertaining to the said festival.

ANANDA VIMANAM

The tower built on the Sanctum Sanctorum of Sri Parthasarathi Swami Shrine is called *Ananda Vimanam*. In 1882 and 1883, this Vimanam appears to have been renovated by one Egmore Elayalwar Naidu. Subsequently it has fallen into disrepair; and the tower became overgrown with small trees and shrubs. On the 10th February 1936, Balalayam was done. The old chunam and all the defaced images were demolished; and new images were made and the whole tower was painted afresh. The top-most section where the five Kalasams stand were fully covered with copper sheets; and the former images were all embossed on the said sheets. Some of the images and Kalasams were gold-plated; and owing to the obstruction of the Co-trustees at that time, it became impossible to complete the gold-plating. A sum of Rs. 70,000 was collected from two lotteries and public subscriptions. The four Garudas on the corners, Sri Paramapada Natha on the North, Sri Narasimha Swami on the South and Sri Vaikuntha Natha on the East were all gold-plated. The Mahasamprokshanam or the grand purification ceremony commenced on the 15th March and completed on the 21st March, 1937. A detailed statement of receipts and expenditure has been issued in a separate brochure. During the seven days of the ceremony, all classes of people were fed and cows were no exception. Eminent pandits from all parts of the Presidency were invited; and cloths and cash were presented to them after the completion of the Mahasamprokshanam. On the second day, what is generally known as Bhuri Dakshina was given to all the Brahmins who were present on the occasion as visitors. On the third day, Brahmin Sumargali ladies were presented with cloth-pieces for petty coats, coconuts, betel leaves; nuts and turmeric were freely distributed among them.

If at any time any philanthropic gentleman could come forward with 2000 tolas of gold and quarter of a lakh of rupees for cooly and the purification ceremony, the copper sheets could be easily unscrewed and plated with gold. The whole of the renovation work was done under the direct supervision of Rao Bahadur V. Ranganadham Chetty, one of the Dharmakarthas under the orders of the High Court in C. S. No. 314 of 1935 despite the obstructions caused by his co-trustees.

పేయాల్వార్ - మూండాంత్తిరువనాది,

తేళుం తిలలుం తిరువు మరువముమ్
మాళిల్ కుడిపిరప్పమ్ మత్తవైయుమ్ — పేళిల్
వలమ్బురిన్ద వాళ్ళజ్జమ్ కొణ్డాళ్ళ పేళోద
నలమ్బురిన్ద శైన్దడైయుమ్ నను.

10

పేయాల్వార్ - మూండాంత్తిరువనాది,

తేశమ్ తిరుళుమ్ తిరువు మురువముమ్
మాళిల్ కుడిపిరప్పమ్ మత్తవైయుమ్ — పేళిల్
వలమ్బురిన్ద వాళ్ళజ్జమ్ కొణ్డాళ్ళ పేళోద
నలమ్బురిన్ద శైన్దడైయుమ్ నను.

పేరియతిరుమొళి 2 పత్తు 3 తిరుమొళి.

విచ్చెరువిళవుమ్ కళ్ళనుమ్ మల్లుమ్ వేళముమ్ పొగనుమ్ వీళ
శైన్దవన్దన్దై పురమెరిశేయ్ద శివనులు తుయర్కళై తేన్ద
పత్తులర్వీయ కోళిల్ కైయిల్ కొణ్డు పార్తకళన్ తేర్మున్నిన్దన్దై.
శిత్తవై పుణియార్ ముడి తుణ్దన్దన్దై తిరువల్లక్కేణి క్కణ్డేణి.

1

పేరియ తిరుమొళి 2 పత్తు 3 తిరుమొళి.

వీధిపెరు వీధియుమ్ కన్దశనుమ్ మల్లముమ్ వేళముమ్ పొగనుమ్ వీళ
శైన్దవన్దన్దై పురమెరిశేయ్ద శివనులు తుయర్కళై తేన్ద
పత్తులర్వీయ కోళిల్ కైయిల్ కొణ్డు పార్తకళన్ తేర్మున్నిన్దన్దై.
శిత్తవై పుణియార్ ముడి తుణ్దన్దన్దై తిరువల్లక్కేణి క్కణ్డేణి.

వజ్రసైత్యే త్రాయురువాగి వస్త్ర పేయలతీ మణీశేర
 నజ్జమర్ మురైయూ దుయిర్ శేగవుణ్ణ నాదనై త్రానవర్ కూతై
 విజ్జై వానవర్ శారణర్ శేత్తర్ వియన్దుది శేయ్య పెణ్ణరువాగి
 అజ్జవై యముడ మన్తళిత్రానై త్తిరువల్లక్కేణి క్కణ్ణేనే.

3

అగ్రశణైశ్చయ్యత త్రాయురువాగి వంతపేయలగి మణీశేర
 అగ్రశమర్ములైయ్య దిపిర్శెకవుణ్డ నాతణై త్రానవర్కూర్తై
 లీగ్రుణై వానవర్ శారణర్ శిత్తర్ వియన్దుదిశ్చయ్యత పేణ్ణరువాగి
 అగ్రశణైశ్చయ్యత త్రాయురువాగి వంతపేయలగి మణీశేర

ఇన్దిరసుక్కై న్నాయర్ శేదుత్త పెళిల్ విళవిల్ పళనడైశేయ్
 మన్దిరవిదియిల్ పూశనైప్పెణ్డ మళైపాళిన్దిడ త్తళర్న్దు, ఆయర్
 ఎన్దమ్మడిన వానిరైత్తళరామ రెమ్మెరుమా నరుళెన్న
 అన్దమిల్ వరైయార్ మళైతడుత్తానై త్తిరువల్లక్కేణి క్కణ్ణేనే.

4

ఇన్దిరనుక్కై న్నాయర్ శేదుత్త పెళిల్ విళవిల్ పళనడైశేయ్
 మన్దిరవిదియిల్ పూశనైప్పెణ్డ మళైపాళిన్దిడ త్తళర్న్దు, ఆయర్
 ఎన్దమ్మడిన వానిరైత్తళరామ రెమ్మెరుమా నరుళెన్న
 అన్దమిల్ వరైయార్ మళైతడుత్తానై త్తిరువల్లక్కేణి క్కణ్ణేనే.

ఇన్దిరనుక్కై న్నాయర్ శేదుత్త పెళిల్ విళవిల్ పళనడైశేయ్
 మన్దిరవిదియిల్ పూశనైప్పెణ్డ మళైపాళిన్దిడ త్తళర్న్దు, ఆయర్
 ఎన్దమ్మడిన వానిరైత్తళరామ రెమ్మెరుమా నరుళెన్న
 అన్దమిల్ వరైయార్ మళైతడుత్తానై త్తిరువల్లక్కేణి క్కణ్ణేనే.

5

ఇన్దిరనుక్కై న్నాయర్ శేదుత్త పెళిల్ విళవిల్ పళనడైశేయ్
 మన్దిరవిదియిల్ పూశనైప్పెణ్డ మళైపాళిన్దిడ త్తళర్న్దు, ఆయర్
 ఎన్దమ్మడిన వానిరైత్తళరామ రెమ్మెరుమా నరుళెన్న
 అన్దమిల్ వరైయార్ మళైతడుత్తానై త్తిరువల్లక్కేణి క్కణ్ణేనే.

అన్దగ్గ శేణువనరిశర్ దమరశర్క్కిళైయవ నణియిళ మైయైచ్చెన్
 ఎన్దమక్కురిమై శేయ్యెన త్తళియా దెమ్మెరుమా నరుళెన్న
 శన్దమర్ కుళగళలక్కణ్ నూత్తువర్ దమ్ పెణ్ణిరుమెయ్ది నూలిళప్ప
 ఇన్దిరగ్గ శేణువనరిశర్ దమరశర్క్కిళైయవ నణియిళ మైయైచ్చెన్

6

அந்தவன்சிறுவ னரசர்தமரசர்க் கிளையவனணி இமையைச் சென்று
எந்தமக்குரிமை செய்யெனத்தரிபா தெம்பெருமா னருளென்ன
சந்தமற்குழலா எலக்கண் தூற்றுவர்தம் பெண்டிருமெய்தி தூலிழப்ப
இத்திரன் சிறுவன் நோர்முன் நின்றான திருவல்லிக்கேணி கண்டேனே-

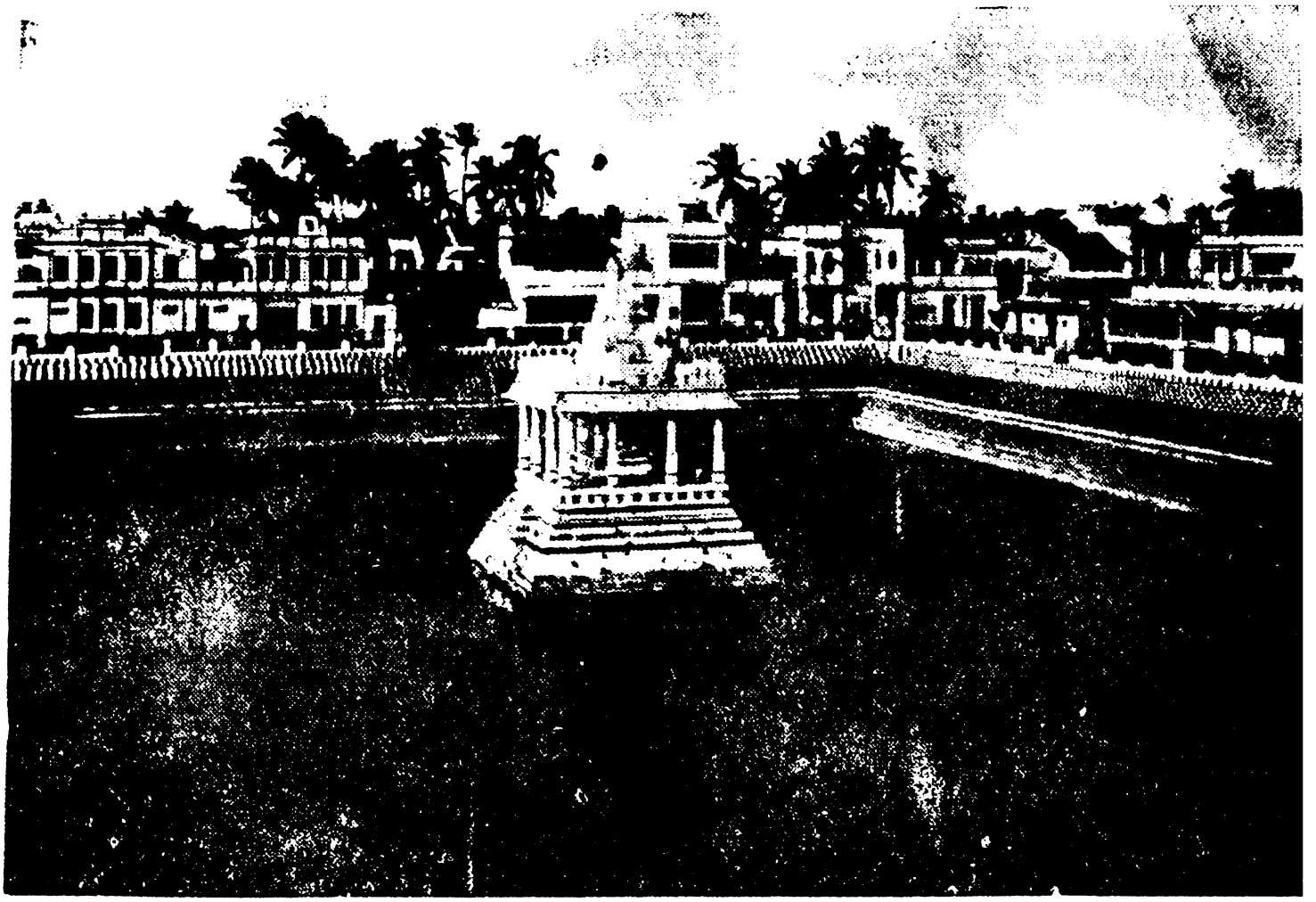
TANK KAIRAVINI

தூரவீ = காமுட யுக்தா புஷ்கரி. தூரவாணி ஸந்த்யஸ்யாம் ஏதி.

கைரவிணி = குமுத யுக்தா புஷ்கரிணி. கைரவாணி ஸந்த்யஸ்யாம் இதி.

To the front of this temple, there is the tank known as Kairavini which is considered to be the most sacred of all the places of worship in the opinion of all Hindus. The name was derived from 'Kairava' and 'Ani'. 'Kairava' means white Lily and 'Ani' means tank. This tank is about 344 ft. long from North to South and about 230 ft. broad from East to West with well-built granite steps provided all around. In the middle of the tank, there is a fine Manta-pam with 16 pillars and a fine small tower. This tank is noted in the ^{Srivatsam} Puranic literature as being very sacred. Its very sight is believed to wipe off all sins. A dip in its waters is said to improve the lustre of the body, increase one's riches, confer prosperity, fame, long life, and secure the good graces of his ancestors. The bather will be blessed with sons and daughters and will reach Heaven at the end of his life never to return again to this world.

Perhaps it is this belief—no wonder—that makes many commit suicide frequently in this tank in spite of the strong iron-fencing on all sides to prevent accidents. The temple authorities are very much baffled with such casualties which cause hindrance, annoyance and delay to the street-processions invariably. The Purana further report that any one performing the Sraddha of his fore-fathers on the banks of this tank on Bahula Ashtami in the month of Karthikai will propitiate his fore-fathers. It will bear the same fruit as the one done at Gaya, Kasi, Kurukshetra and Pushkaram. The sacred hymn that should be chanted at the time of taking bath to become purified and avoid rebirth is as follows:—



Tank Kairavini
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అపహర మనుదురితాని ప్రదిశత్వం నిరుపమాం యశోలక్ష్మీం ।

భగవతి కైరవిణి త్వం ప్రణమామి జనార్దనప్రియే మధగే ॥

అపహర మనుదురితాని ప్రదిశత్వం నిరుపమాం యశోలక్ష్మీం ।

పకవతి కైరవిణిత్వం ప్రణమామి జనార్దనప్రియే మధగే ॥

The temple is also surrounded by five other sacred Tirthams known as Indra Tirtham in the North-east,, Soma Tirtham in the South, Mina Tirtham in the South West, Agni Tirtham in the North West and Vishnu Tirtham in the North.

The first one is not traceable.

The second one is in the premises now occupied by Palaverkadu Raghunathachariar in the Hanumantharayan Koil Street, It is considered to be sacred to give presents of milk, curd, butter and silk cloths after taking bath in that Tirtham.

The third, Mina Tirtham lies within the compound of a mosque at Triplicane High Road next to the Sri Venkateswara Students' Hostel founded by the compiler of this book but it has since been filled up.

The fourth, Agni Tirtham is now in premises No. 31, Singara-chariari Street where the National Secondary School is now located. It is considered to be sacred to present sheep after taking bath in this Tirtham.

The fifth Vishnu Tirtham is now within the premises No. 20/21, Srinivasa Agraharam, Nagoji Rao Lane. All these existing three Tirthams are converted into large-sized wells.

It seems to be a peculiar feature of the Kairavini Tank that fishes do not thrive therein. In spite of the Corporation making several attempts to breed fish in the tank, it is found that only a special species thrive. Tradition ascribes this non-thriving of fish in the tank as being due to the curse of a sage named Muthkalar who, while engaged in penance on the banks of the Kairavini, was disturbed by the fish which made him pronounce a curse that fishes should not thrive in the tank.

General other references and incidents.

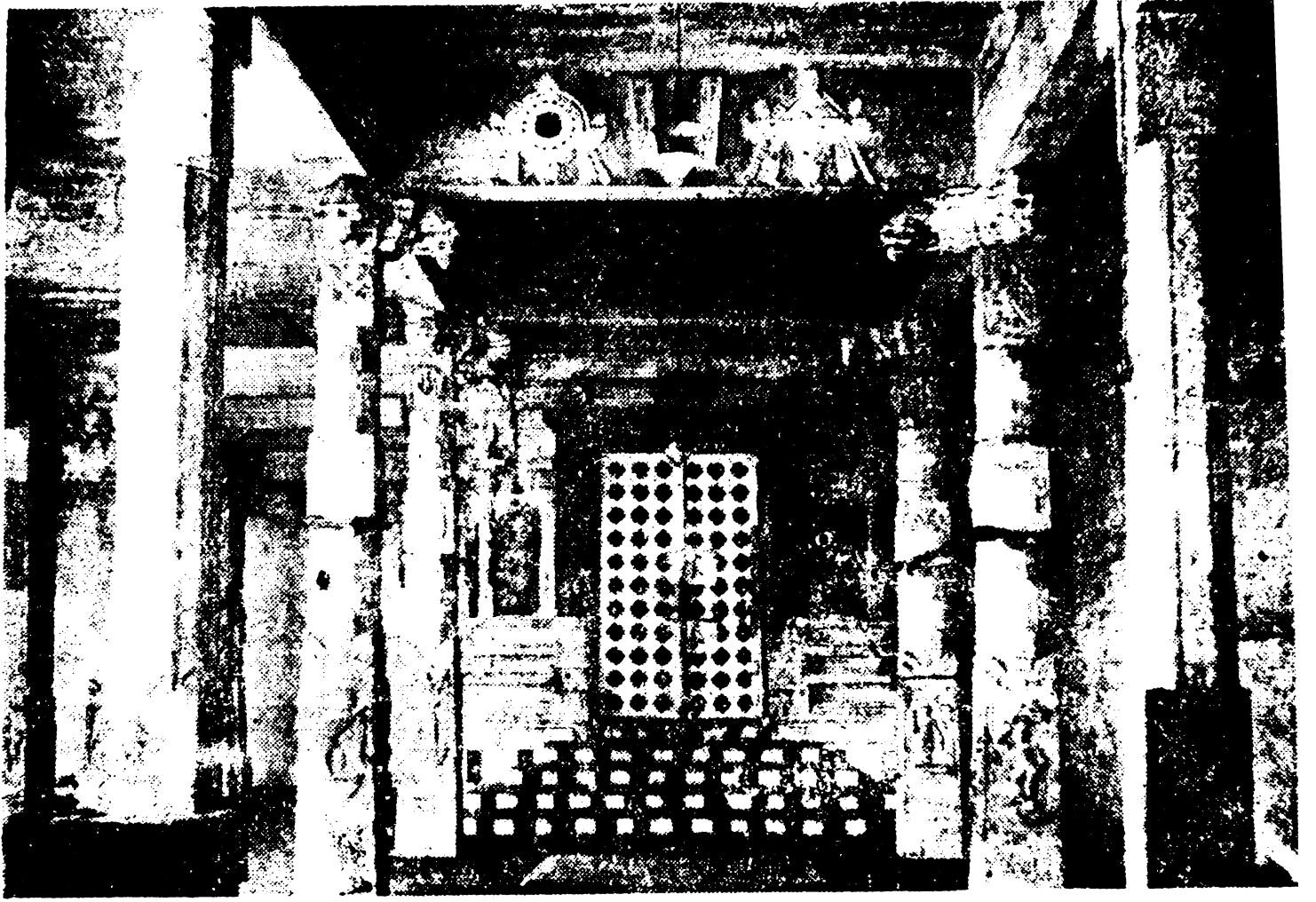
The esteem and high regard with which the temple and the tank were held even in the 18th century are illustrated by an incident which must have been a general practice prevailing at the time when they were recorded in the Public Consultations of Fort St. George, Volume 55, dated 4th May 1725. One Mahadeva who had taken certain lands on lease from the Company was dispossessed of his lease, for having defaulted payment and for having been tyrannical. He denied the charges and accused another person Sunkurama as being responsible for those faults. The Council ordered both to take their oaths regarding the allegations. Sunkurama refused and was compelled to refund the money he extracted from Mahadeva and also to pay a fine. The procedure prescribed was thus :

(Page 233. Volume II Love—Vestiges of Old Madras)

“ You are first to wash your body in the tank of Triplicane and with a garland about your neck you are to go to the Pagoda and swear that Sunkarama obliged you to pay him Pagodas 446 In confirmation of all which, you are to put out the lamps according to custom. ”

SRI ANDAL

In the district of Ramnad, there is a sacred place known as Srivilliputtur. One Vishnuchittacharya popularly known as Periyalwar, a great saint of the Brahmin community was maintaining a flower-garden to rear Thulasi and other fragrant flowers. They were woven into handsome wreaths and offered daily to the Lord Vatapatrasayi, the presiding deity of that sacred place. In the year Nala of the 97th cycle in the Kaliyuga, in the month of Adi, on a fine morning when the asterism was Purva Phalguni, Sage Periyalwar when engaged in reclaiming the garden, came across accidentally a glorious baby in a box under the Thulasi plant. She was most fascinating in her beauty, with slender waist, sweet curled hair, divine in appearance and endowed with bewitching eyes.



Sri Andal Shrine
Page 47

Srivatsam

Periyalwar became very much attached to the child and brought her up with tender care and affection. As years rolled on, the child grew forth into a girl and then bloomed into a maiden. Her gaiety and mirth unchecked by her parent developed so much that she considered herself to be a fit match to the Lord Himself. Taking advantage of her father's absence at the holy shrine of Vatapatrasayi, she took stealthily the wreaths woven with scented flowers intended for the God and was used to decorate them in her locks on head. She would then pose herself before the mirror admiring her own beauty with the wreaths on her tuft of hair, her chest glittering with necklaces, her hand chiming with golden bangles and her face with rosy cheeks perfumed with toilets. She would consider herself to be a suitable match only to the Lord. Before the arrival of her father she would take out the wreaths and roll them and place them back in the basket to be taken to the Lord daily for His decoration.

One day however accidentally, Sri Vishnuchittacharya caught her ^{Sriyathar} while she was busy with her toilets and decorating her locks with the wreaths intended for the Lord. He severely chided the child for her sacriligious deeds, and after discarding the flowers, went to the Lord without the usual offering of daily garlands.

That very night the Lord appeared to him in his dream and questioned him as to the cause of his failure to bring the usual flower-garlands for the day. Sri Vishnuchitta was very sorry to express to the Lord that the flowers had been desecrated by his daughter unwittingly by wearing them in her tresses so that the garlands became unworthy of the Lord's acceptance. To his great astonishment, God expressed that the wreaths were far from being desecrated, rendered more odorous after their use by his daughter, Sri Goda. Periyalwar woke up from his sleep struck with admiration for the Lord's expressions and thereafter looked upon his daughter, Sri Goda to be the Lord's chosen spouse. Ever since that time, the wreaths were first allowed to be worn by his daughter and taken to the Lord for His decoration; and she became since styled as Sri Sudi Kodutha Nachiyar."

(Queen that wore and gave). As time advanced, her love towards the Lord became so intensified that she could not brook her existence in separation from the Lord. She pictured before her all the holy deeds enacted by Sri Krishna during His Avatar in the Dwapara Yuga as if they were enacted once again, before her and sang in Tamil, 173 stanzas relating to the super-human deeds manifested by Sri Krishna.

Sri Andal then attained her full bloom of youth. Her love towards God became so highly impulsive that she could not sleep. Whenever she slept by sheer exhaustion, she would dream of her marriage with the Lord and her own bridal procession with Sriman Narayana. Periyalwar noticing his daughter's passions getting intensified considered that the time for her marriage was imminent. Sri Goda would not accept the hand of any human adult and was mad after Sri Ranganatha at Srirangam. Sri Vishnu-chittacharya became highly perplexed at the suggestion of a marriage between the Archa (idol) of Sri Ranganatha and his daughter Sri Goda of flesh and blood. In his anxiety, he fell asleep. The Lord of Srirangam appeared in his dream and proposed his hand to his daughter. After this miraculous intimation of the Lord's will, Periyalwar became highly rejoiced.

At this juncture, the officiating priest of the Srirangam shrine was commanded to proceed to Srivilliputtur with all the necessary paraphernalia to escort Sri Goda with Royal Honours. In obedience to the Lord's command, the priest duly reached Srivilliputtur as directed, secured the audience of Periyalwar and communicated to him the Lord's command concerning his daughter, Sri Andal. A celestial looking palanquin was got ready; and Sri Andal was placed in it screened from public gaze and was carried to Srirangam. The Sedan reaching Srirangam was conveyed to the inner Sanctum Sanctorum with the screens removed. The glorious virgin softly descended from the palanquin and slipped softly towards the Lord, Sri Ranganatha who was waiting for her. Ascending the air-cushioned bed of the Lord, she got merged herself with the Supreme Lord.

It is to celebrate this greatness of the Goddess that a ten days' festival is conducted annually ending with Purva Palghuni in the month of Adi. The street processions take place every evening on the Mada Streets ; and Sri Andal is placed in a cradle in front of Sri Parthasarathi Swami after Her return from street processions ; and the Unjal formalities are gone through. Sri Andal is then placed on the left side of Sri Parthasarathi Swami; and the sacred songs of Alwars, from Divyaprabhandams are chanted. Tirtham and prasadams are then distributed during all the first eight days: The 7th day Ubhayam is performed from Dasari Achammal's Trust. On the evening of the 9th day, Sri Andal is placed in the small car and taken round the Peria Vithis. After return as usual, Tirtham and prasadams are distributed after chanting the sacred Prabandhams. On the 10th day, Sri Parthasarathi Swami is taken to Sri Andal's Shrine ; Tirumanjanam or ablution takes place, Both are placed in a common seat ; and in the evening, the bridal procession is celebrated in a gold-plated planquin with flower canopy and passed through the Periyavithis and round the tank square. The Tirukkalyanam (wedding rites) are performed in the manner conceived by Sri Andal in her Divyaprabandhams after the bridal procession is over. Tirtham and Prasadams are distributed late in the night, after the Sathumurai or the closing of the chanting of the Prabandhams.

This shrine was short in height and small area formerly. In or about the year 1914, it was rebuilt at a cost of Rs. 10,000 by the temple out of the price of a single stoned pair of diamond earrings presented by Venkatarao Appa Rao Bahadur, the Zamindar of Nuzvid. Four or five years later, a Devadasi by the name of Danakotiammal put up a four pillared mantapam in front of the shrine. About the year 1922 or 1923, a high and long mantapam with 38 pillars was put up connecting this shrine with that of Sri Alavandar's shrine at a cost of about Rs. 15,000 by another Deva Dasi Adilakshmi Ammal. This has proved a very useful structure in the temple especially during the festival occasions.

In the month of Margali, Niratta Utsavam or " early baths " as conceived by Sri Goda in her Tiruppavai is celebrated by taking Sri Andal to the 16 pillared mantapam specially constructed for

the celebration of this festival on the western side of the Kairavini. The third day's festival is performed with the income derived from premises No. 46, T. P. Koil Street, endowed by Sivakolundu Anumal. On the Bhogi day i.e. the last day of the month of Margali, Bhogi Tirukkalyanam is celebrated with Sri Parthasarathi Swami at the Kalyana Mantapam to the north of Dwajasthambam. There is a special endowment for the Bogi Tirukkalyanam festival known as Sudikodutha Nachiyar Manyam near the Kodambakam Railway station. A portion of the expenditure of the day's festival is met with the additional income of this Manyam. For monthly Thirunakshatrams, there are no street processions. The expenditure is all met from the contributions of philanthropic gentlemen.

SRI PEYALWAR

This great saint was born in Mayurapuri or Mailapur on Thursday from a red-lotus flower, in a well within the shrine of Sri Adikesavaperumal, on the Asterism of Sathabhishak in the month of Aippasi of the year Siddharti during the Dwaparayuga. He was popularly known as Peyalwar, sage mentally deranged. Intoxicated with his excessive divine love, he looked as being mad after God. In his madness to search the Almighty he had travelled throughout India absorbed himself in meditating upon the Supreme Being, Sriman Narāyaṇa. He would avoid the company of uncongenial men and shunned his association with emotional and infuriated country-folk.

On a certain rainy day, he reached Tirukoilur and desired to take shelter under the roof of a small passage at the entrance of a house. He found the door bolted. When he knocked, the reply was "there is just space for only two to sit". It was pitch dark, and rainy; and the showers were heavy in torrents. This great saint shouted that if two could sit, the space will be enough for three to stand. He cried "Pray open". The curiosity of the two inmates made them open the door and allow the entrance of this great soul. His wisdom and knowledge of the mysteries of the

Lord and his expression of the Lord's greatness and his soul-stirring expositions made them enquire into the details of this great Personage. Exchange of words and thoughts then took place among themselves which signified the greatness of all the three Personages; and they proceeded to discuss the qualities and the mysteries of the Lord, Sri Vasudeva, the God of the Universe. As they went on in their discussions, they felt as though there was a fourth person to press them tightly. As there was no space, their curiosity made them go in search of a lamp to see who this mysterious fourth person was who was with them. But Lo! there was no oil to light the lamp. One of the sages with his mysterious powers began to sing stanzas in the praise of the Lord. The Lord appeared before all of them and granted their prayers. As the day dawned, the rain subsided and the sages dispersed. One of them, Sri Peyalwar however chose to take his abode in Triplicane on the northern side of Sri Parthasarathi Swami Temple. It is in this place his shrine was built; and ever since that time offerings are being made to this saint. The shrine has an independent Madapalli ^{Silatsam} where the holy food is prepared and a dining hall to the east of the shrine as also a flower-garden in its rear; but the madapalli and the dining hall were pulled down and are being rebuilt. The flower-garden is now maintained by the trust-funds of the late Magi Chetty, Ramaswamy Chetty garu belonging to the Arya Vysia community. This shrine contains not only the Idol of Peyalwar but also that of Sri Kannan or Sri Krishna. It is in this shrine that Tirumanjanam takes place on the evening of the Srijayanthi day for Sri Kannan; and offerings of prasadam are made and distributed to the goshti before it is done in the main shrine. To the west of the shrine there is a big well. Some antiquity about its existence during the time of the great sege is mentioned. But there are no records to substantiate the statement except its existence by the side of the shrine.

Its extent North to South is $174\frac{1}{2}$ ft. East to West is $76\frac{1}{2}$ ft. comprised in Collector's certificate R. S. 6,286, O. S. No. 2177.

A lady by the name of Chellammal gave a donation of Rs. 1000 for the construction of the Gopuraval. The old one

was removed and a new one was constructed at a cost of Rs. 1,500 under the supervision of Sri Rao Bahadur V. Rangamadhham Chetty. The Madapalli and the dining hall are being reconstructed with granite stones brought down by the dismantling of a part of the Mantapam at Ikkaduthangal. The cooly and other incidental charges are met out of public subscriptions.

SRI NAMMALWAR.

Sri Nammalwar is the greatest Sri Vaishnava saint who propounded the Visishtadvaita Philosophy or Qualified Monism, the followers of which could now boast of as their great religion:

This saint was born on Friday, the 43rd day of the Kaliyuga i.e., B.C. 3102 after Lord Sri Krishna returned to His abode at the end of the Dwaparayuga in the Tamil month of Vaisakha when the asterism of Visakha was in conjunction with the full-moon day and when the Jupiter entered cancer zodiac. This saint was born in a village named Kuruhur near Thirunagari, on the southern banks of the river Tambaraparni in the District of Tinnevely. This place is now popularly known as Alwar Tirunagari. His parents are known to be Kariyar and Udayanangai who were blessed by the Thirukurungudi Nambi with this heavenly child. The parents were struck with wonder over the inexplicable movements of this prodigy who would neither take mother's milk nor cry but ever smiled with cheerful looks. They have named him Maran and with their parental love, took the child to the old Tamarind tree within the precincts of Sri Adinathan temple and left him underneath its shade in a golden cradle. Sixteen years have thus elapsed but the child-saint would neither open his eyes nor his mouth. At that time, a southern India Brahmin named Madhurakavi was on his pilgrimage to the sacred places in Northern India. During his travels on one of the nights, he observed a supernatural light in Southern India which staggered and filled him with joy and wonder. To solve this great mystery, he went on travelling during nights guided by the light, resting himself

only during day-time. Guided by this beacon-light after several night's travel, he reached Thirunagari where he found the great saint Maran seated in Padmasana under the shade of the Tamarind tree, with his eyes closed and his right hand fingers joined. Finding him absorbed in the Almighty God in an immutable posture, Madhurakavi came to doubt the articulation of life in this Great Being. To solve his riddle, he dropped a heavy boulder in front of this Great Being causing loud noise which made the saint open his eyes. Not satisfied with the looks of the great saint, he desired to test him to speak. To solve his doubts, he put the question, "if matter and soul come into existence where will they stay" ? The reply was that their stay will be at their birth place, enjoining their own Karmas. Madhurakavi struck with this reply and with his doubts having been clarified, fell at the great sage's feet and praised him with 10 stanzas in Tamil known as "Kanninun Siruttambu" with all adoration and reverence. The stanzas expressed that his goal is none but the holy feet of Sri Maran. This great saint Sri Nammalwar ^{Srivatsam} there after realised God and began to expound the Lord's greatness in his four prabandhams forming the essence of the four Vedas, (1) Tiruvirutiam, essence of the Rigveda, (2) Tiruvasiriyam, essence of the Yajurveda, (3) Peria Tiruvandadi, essence of the Atharvanaveda, and (4) Tiruvaymozhi, essence of the Samaveda.

His food was Sri Krishna; his drinks were Sri Krishna's holy sayings and his luxury was Sri Krishna's super-human holy deeds. To him God would appear in all His manifestations as his love towards Him grew day by day. His highest ambition was for universal salvation not attainable by human endeavours but by the blessings of the Lord, known as Paragatha Swikaram. He attained his salvation by the grace of the Almighty on Pushya Bahula Panchami. To celebrate this holy incident, a festival known as Thiruvaimozhi Tirunal or Rapattu is commenced on the Margasirsha, Suddha Ekadasi and completed on Pushya Bahula Panchami when Tiruvaimozhi is chanted. On the last day, Sri Nammalwar is taken by the Archakas and placed at the holy feet of the Lord covering the idol with sacred Tulasi Leaves with the chanting of the last 10

stanzas of Tiruvaimozhi indicating that the holy soul has become merged in the Holy Feet of the Lord. His preachings are all for the attainment of salvation at the Holy Feet of the Lord thus liberated from birth's bondage,

To attain salvation his prescriptions are as stated below:

- (1) To disassociate one's self from worldly life.
- (2) That the supreme being is Sriman Narayana, an embodiment of all virtues and devoid of all human drawbacks.
- (3) One should engage one-self in the study of the glories of the Lord and remain engaged in His service alone.
- (4) The service should be done to His Archa; and Prapatti or complete self-surrender should be done at the Holy feet of the Lord.
- (5) One's self should always be engaged in the meditation of the eight-lettered Mantra.
- (6) ^{Srivatsam} One should cultivate extreme love towards the Lord and always be thoughtful of attaining the Lord's Holy Feet.
- (7) To practice the holy services which he aspires to do to the Lord at Sri Vaikuntha before the Archa in this world in any Divya Desa,
- (8) To practice celibacy or Brahmacharya.

Professor Wilson in his translation of the Sri Vishnupurana says : " We have in text a representation of one mode of Dhyana or contemplation in which the thoughts are more readily concentrated by being addressed to a sensible Emblem instead of an abstract truth, "

There is a separate shrine for this saint outside the temple to the north of 36 pillard mantapam and it is 20 ft. east to west and 80 ft. north to south compraised in R. S. 1883, O. S. 2166. Collector Certificate No. 6288. ✓

Premises No. 31, Singarachari Street, Triplicane was presented to the temple on 18-10-1897 by Sriman Ashtagotram Addanki Mettupalli Thathachariar by Registered deed; compraised in Collector's certificate No. 452 R. S. 2115 measuring North to South 142 ft. East to West 38½ ft. with an admeasurement of 2 grounds and 490 sq. ft., was originally fetching a rent of Rs. 20 a month. In the 1923, it was improved and in the year 1938 the first story was built from the temple funds. In 1939 the managers of the school have put up a second story at a cost of Rs. 3,000/- from their own funds; and the whole building is now fetching a monthly rent of more than Rs. 165. From and out of the income of the said premises, monthly Tirunakshatrams, annual festival for 10 days for Nammalwar and two Mantapapadis on the Nachiar Tirukkolam days of Sri Parthasarathi Swami and Sri Narasimha Swami Brahmotsavams; and Sri Andal's Virundu during the Niratta utsavam are being performed.

There is another endowment created by one Jagannatha Mudaliar of premises No. 80, Kalava Chetty Street, Chitadripet. It was registered in the name of the Temple on 15-2-1940 and the income of the whole house is to be utilised for Sri Nammalwar, after the doners' life-time. The House and ground bears R. S. 133 in C.C. No. 951 and has an admeasurement of 1 ground 684¾ sq. ft.

YAMUNACHARYA popularly known as **SRI ALAVANDAR**

This great Acharya was born to Iswaramuni in the year A.D. 916 at Kuppankuli a village one mile from Kattumsnarkovil, on Friday when the star was Utharashada in the month of Adi of the year Dhatu.

After the completion of his upanayanam and other Dwija rights, he was sent to school for education. But he would not attend the school regulary. As he was very sharp in grasping

What was taught to him, his complaint was that the teachers repeated the same former lessons. He completed his school-career very rapidly; and his wedlock was proposed and carried. His father Isvaramuni's earthly days came to an end. At that time, the Pandiyan kings were the rulers of that place; and they had one Akki Alvan as a Court Pandit who was considered to be the head of all the literary men in that Kingdom; and he was allowed to collect contributions from other minor pandits. It so happened that the demand came to Mahabhashya Bhattar under whom Sri Alavandar had his education. Alavandar's wide learning enabled him to tear the demand to pieces and a reply was sent in the form of a verse as follows:

నవయం కవయస్తు కేవలం నవయం కేవలం తంత్ర పారగాః ।
అపితు ప్రతివాది వారణ ప్రకటాటోప విపాటన క్షమాః ॥

Akki Alvan grew wild on hearing this news from his messenger and sent the demand backed up by the king; and Lo! this was also met with the same fate. But the reply this time appeared to be even more majestic.

అశైలా దద్రకన్యా చరణ కిసలయన్యాస ధన్యోప కణ్ఠా ।
దారక్షో నీతసీతాముఖ కమల సముల్లాస హేతోశ్చ నేతోః ।
అచప్రాచ్య ప్రతీచ్య క్షితి ధరయుగళా దర్క చంద్రావతంసా ।
స్మిమాంసా శాస్త్రయుగ్మ శ్రమముదిత మనామృగ్యతాం మాదృశోన్యః ॥

Akki Alvan's excitement grew so much as to force the King send for the boy-prodigy for his personal arguments. The boy would not come unless a proper courteous invitation was sent to him. Accordingly all formalities were duly observed. Akki Alvan grew doubtful about the king's capacity to judge the merits of himself and his opponent; and he suggested that capable pandits to preside as umpires should be appointed. The boy-prodigy came to the hall where the king and his consort were sitting to watch the proceedings. As the boy entered the hall, the Queen considered him capable of winning the contest and exclaimed "Alavandiro"!

Akki Alvan looking unagitated challenged before the assembly that he is ready to prove *No* to whatever subject the boy says "Yes" and *vice versa*. The challenge was readily accepted then; and Alavandar was asked to open the contest.

O! proud pandit, disprove if you can what I say :

- (1) Your mother is not a barren woman.
- (2) This king is paramount.
- (3) The Queen is chaste and well attached to her husband.

Akki Alvan became stupified and could not dare to disprove them and kept silent. Yamunacharya did not want to dishonour the vanquished Akki Alvan for this defeat but respected him for his grey hairs and status as a court-pandit.

The high and noble attainments of Sri Alavandar were highly appreciated by the whole assembly there; and he was honoured with a triumphant procession placed on a Brahmaratham. The King kept up his word and placed half of his Kingdom at the disposal of Sri Alavandar.

So far only is of his worldly career; and we now come to deal with his spiritual life.

Ramamisra, an ardent disciple of Uyyakondar or Pundarikaksha was closely watching the pre-eminent position attained by Sri Alavandar so rapidly. It was his desire to make him the future Apostle of Faith and convey to him this Trust entrusted to him by his Guru, Pundarikaksha.

Alavandar was then at the summit of his earthly fortune as a King; and was not within the easy reach of Ramamisra to meet and discuss with him. Having found it difficult to get his audience, Ramamisra took hold of Alavandar's cooks and began supplying, green Tuduvilai leaves which he learnt was one of the tasteful dishes of Alavandar. Having noticed no call for him, Ramamisra suddenly stopped the supply of the said green leaves. This made Alavandar enquire of his cooks relating to the stoppage of the supplies of the green leaves; and the cooks told him about its daily supply by

Rama-misra. Ramamisra was then summoned by the King and was asked if he would accept money or lands for all the trouble he had taken all those days in supplying the green leaves. But Ramamisra would accept neither ; and he expressed his desire to get his audience and place the treasure entrusted to his care by his forefathers; and this request was readily accepted.

All the 18 chapters of the Bhagavat Gita as expounded by the great seer, Nathamuni and others were thereafter taught to Sri Alavandar. After hearing the secret meaning of the Charamasloka Alavandar became disgusted with wordly pleasures, with his spiritual sense keenly aroused ; and soon, a craving to realise the God-Head has set in him. As time advanced, his love and devotion to the All-merciful God grew with no bounds. Ramamisra then took him to Srirangam to show him his patrimonial treasure lay hidden there. Yamnacharya after having worshipped the Archa of Sri Ranganatha enshrined at Srirangam exclaimed with visible feelings of his overflowing tears " O Blissfull Lord ! " so precious time of my life has been lost without your blessings and I sincerely repent for this act of my negligence ". He then took to his Sanyasa Asrama and set upon doing service to Sri Ranganatha. Many learned pandits then became his disciples. Alavandar then wrote his Stotra Ratnam, Siddhitrayam, Agamapramanyam and other valuable philosophical works. His vast learning coupled with his devotion to Sri Ranganatha prompted him to go and meet Kuruhaikkavalappan who was absorbed in Yoga and learn the Yogic culture from him. He went to that place and found Appan absorbed in his yoga; He then stood behind the wall where Kuruhaikkavalappen was absorbed in his yogic Tapas, without causing any disturbance to the great Yogi.

Appan then rose from his meditation and exclaimed, " Is there anyone there from the Sottai Race ? " Alavandar immediately introduced himself as such a one and fell at his holy feet; and prayed to him to reveal and initiate the yogic mystery to him. Appan promised to do so at the time of his (Niryana) death which was to come off in the Abhijith Muhurtam on the Gurupushya day

in the month of Pushya then to come; and he ordered Alavandar to be present there precisely at that moment. Yamunacharya then returned to Srirangam.

Providence however would not allow Yamunacharya to have the benefit of the Yogic mystery revealed to him as so kindly promised. Forgetful of the day ordained by Appan, Yamunacharya proceeded to Tiruvananthapuram to worship Sri Ananta Padmanabha Svami; and while there, he recollected the day on which Appan was willing to reveal the yogic mystery. The distance that divided him there made it impossible for Sri Alavandar to meet Appan and be blessed with the initiation of the yogic mystery. Ever since that time, Sri Vaishnava Siddhanta has lost the benefit of that precious science. Yamunacharya then returned to Srirangam very much disappointed. However, he was in search of a competent successor to himself to carry on the good work he had planned.

News came from Conjiveram that, at that time, Sri Ramanuja charya^{Srivatsam} was possessed of a glorious bright career as a student and Service-holder to Sri Varadarajasvami. Yamunacharya with a desire to meet him then sent messengers to Conjiveram to bring Sri Ramanuja to Srirangam. Here again Providence would not permit his wish being fulfilled. By the time Sri Ramanuja reached Srirangam, Yamunacharya departed from the world; and his sacred body was placed at the pit which was about to be filled with salt after the completion of all Vedic rites. Sri Ramanuja hastened to the spot and felt very much grieved for not having had his personal contact with Sri Alavandar. However, he felt anxious to know the cause of the 3 fingers in the right hand of that departed great personage, closed. When questioned about it, Yamunacharya's disciples explained that the Sage would often mention to them about his intense desire (1) to perpetuate the Vyasa and Parasara line (2) to establish their tribute of love for Nammalvar (3) to bring out a commentary of the Brahmasutras with the real sense of the Visishtadwaita embodied therein. The fingers of the departed sage in the pit then began to open, as soon as Ramanuja promised to carry out those three objects. Sri Ramanuja then prostrated before the sacred remains of that

great saint, had his Avabrita Snanam in the Kaveri waters and returned to Conjivaram without worshipping Sri Ranganatha having been greatly grief-stricken in missing his personal contact with Yamunacharya.

It is to perpetuate the greatness of this saint a separate shrine is built in the Triplicane temple. Monthly Tirunakshatrams are performed within the shrine; but on the annual Tirunakshatram day i.e. on his birthday in the month of Adi, in conjunction with the austerism of Uttirashada, a street procession takes place in the night. Tirtham and Prasadams are distributed after chanting the Divyaprabandams.

LIFE OF SRI RAMANUJA.

Sri Yamunacharya's ardent devotee, Mahapurna or Periyannambi had two sisters, Bhudevi and Sridevi. Bhudevi was given in marriage to Sri Asuri Kesavapperumal Somayaji who was residing in Sriperumbudur. This Kesavapperumal Somayaji and his consort Bhudevi came to worship Sri Parthasarathi Swami in Triplicane. Through the blessings of Sri Venkatakrisnaswami, Bhudevi^{Srivatsam} conceived and brought forth Sri Ramanuja, the world reformer at Sriperumbudur in the year Pingala, A. D. 1017 on Thursday in the month of Chitrai when the Asterism Arudra was in conjunction with Suddha Panchami. Periyannambi then returned from Tirumalai and named the child Ilaiyalvar. This illustrious child grew up undergoing all brahminical rites and completed Vedadhyayanam by his 16th year. His intense longing to learn Vedanta philosophy became very keen; and he approached one Yadvaprakasa, an Advaita Vedantin who was then residing at Tirupputkuli, a village near Conjivaram.

After some time, a controversy arose as to the meaning of the Sruti *సత్యం జ్ఞానమనన్తం బ్రహ్మ. Sri Ramanuja said that Brahman is

MAYAVADA.

By Lala Baijnath, Chief Justice of Indore.

The later Vedantic philosophers of India, including Sankaracharya, have, however, pressed these teachings to mean that the world is "Maya" a baseless illusion to be destroyed by knowledge. This is however, not the true philosophy of the Upani-

(Satyam) Truth meaning existing always, Jnanam meaning fullness of knowledge, Anantam meaning Infinity; and that all these are inseparable from Brahman and that they are the qualifying attributes of the Supreme Being, But Yadavaprakasa would not agree to this and said that Brahman is without any qualifications. Again on another occasion, in regard of the Sruti Vakya * తథాయస్య కప్యసం

sheds. In none of them except the Swetaswatara Upanisheds, does the word *Maya*, which supports the illusion theory, occur, and even in the Swateswatra, the word *Maya* is used synonymously with *Prakriti*, undifferentiated matter.—“Know the *Maya* to be *Prakriti*, and the lord of *Maya* to be *Maheswara*; this whole world is pervaded by power which are his parts. To say that the objects of the world are as unreal and have as intangible an existence as those of dreams, the great doctrine preached by Sankaracharya and his followers are that the world does not really exist, is therefore wrong. The upanisheds do not support a *Parinamavada*. The process of manifestation of the universe is, according to them, a real and not an illusory process, when they say that all name and form are merely nominal, that earth in jars, pots, etc., or gold in every ornament is only true, they mean not that pots or ornaments do not exist but that they do not exist, apart from the earth or gold.

The same is true of Brahman. The world does not exist in its present form, and it does not exist apart from Brahma. It is not an erroneous appearance, as that of a rope mistaken for a snake, but it has no individual or separate existence. This is perhaps the great error into which the later Vedantins have fallen, and which has been the cause of their teachings not guiding popular religion. The 2nd sutra of Vyasa which is that Brahman is that from which origin, subsistence, and dissolution of this world proceed, does not at all support the illusion theory. The Sutra proves that the world owes its existence and subsistence to God; that it dissolves into him; that while the real nature of Brahman is *Satyam*, *Jnanam* and *Anantam*, the true, the intelligent, the limitless, the creation etc of the world are only such of His attributes as reside within Him at certain times and not others. It also proves that the world, differentiated by names and forms, containing many agents and enjoyers, the abode of the fruit of actions, these fruits having definite times, places, and causes, and the nature of whose arrangement cannot be conceived by the mind, cannot proceed from any but a Lord possessing the above qualities.

* Sun is called Kapi, because he drinks (Pibati), water (Kum). Sruti itself explains, Kapi to mean Sun's rays “Kap is gabhasti tejanam” Kapyasa is then that which by rays blown (Asa = Vikasana = to expand) and that is the lotus. A full blown beautiful lotus is thus a simile for the beautiful eyes of God.

పుండరీక మేవ మక్తితీ. Yadavaprakasa said that he who is golden hued in the Sun has his eyes red like the posteriors of the monkey. Hearing this interpretation of Yadavaprakasa, Ramanuja shed tears on this monstrous mis-interpretation of the beautiful Vedas; and retorted saying "Kapi" as only meaning water-drinker, Sun or lotus stalk; Asa is to open (Vikasane) or to rest (upavasane) pundarika is the lotus; and that therefore the eyes of God in the Sun are like the lotus which blooms under the balmy beams of the Sun or lotus which rests on its stalk below; where reverential gravity and grandeur are intended it was highly blasphemous to repudiate the Lord in the sun with such similes in the Vedas. Sri Ramanuja was really unable to hear such Aparthas (mis-interpretations) of Vedas and left Yadavaprakasa avoiding his company. And Yadavaprakasa too wanted to get rid of Ramanuja as he was found to be a thorn in his side through which he feared his own theories will all be smashed. Then a plan was hit upon by the followers of Yadavaprakasa to arrange for a joint pilgrimage to Benares where they plotted to throw Sri Ramanuja into the Ganges. But God willed it otherwise. Yadavaprakasa accordingly started on a pilgrimage to Kasi accompanied by Sri Ramanuja and his maternal cousin Govinda Bhattar. On the way, near the Vindhya Hills, Govinda Bhattar disclosed the plot of Yadavaprakasa to Ramanuja. Immediately on hearing this, Ramanuja slipped from their company and set about retracing his tourney back to Conjivaram; but having been left on the way in the forest without a guide, he was perplexed. All of a sudden then, a hunter and his wife appeared before Ramanuja and Ramanuja desired to accompany them. They then went on together to Sstyavrata Kshetra towards which they were proceeding. They passed the Vindhya hills when the Sun had set and all of them had to retire under a big shady tree. The wife of the hunter just then felt thirsty and wanted water to drink; but there was no water available nearby. Ramanuja wished to get water for the lady but was unable to do so because he found that place an unknown region. Ramanuja then fell asleep having got tired of his travel all the day in the hot sun-

The day dawned with the Sun having risen up ; and he found to his surprise that the hunter and his wife who guided him all the day previons were found missing. He searched for them in vain; and passing a few steps he was able to hear the sound of people chatting and saw near a pond with a pleasant garden around a few men standing closeby. They told him that the Satyavrata Kshetra is closeby and that its Punyakoti Vemanam was visible. Ramanuja's joy then knew no bounds ; He then consoled himself that the Hunter and his wife were no other then Tevaperumal and His Consort, Perundevi ; and but for their help that it would have been impossible for him to cover a distance of about 1000 miles during the day. From that day onwards, Ramanuja took water from the Salaikkinar (well) daily to Sri Varadarajasvami. Yadavaprakasa returned from his pilgrimage to Ganges soon after and found Ramanuja quite safe at Conjiveram doing service to Sri Varadarajasvami.

Yadavaprakasa having seen and heard how Ramanuja was led back safely to Kanchi by the hunters was very much baffled; but his regard to Ramanuja rose high.

Yamunacharya having been appraised of the merits of Sri Ramanuja wanted to meet him at Conjiveram ; and he set out on a pilgrimage to Kanchi and reached the place. When he was worshipping Sri Varadarajasvami at His shrine, Yadavaprakasa and his disciples with Sri Ramanuja came to the temple. Alavandar having seen Ramanuja expressed he will through the torch light of Visishtadwaita Siddhanta. He then prayed to Varadaraja Swami to send Ramanuja to Srirangam ; but before the necessary arrangements were made, Yamunachariar had to return to Srirangam on an urgent message from there and had no time to meet Sri Ramanuja and discuss with him his ideas.

MIRACLES OF SRI RAMANUJA.

It so happend that the princess of a Raja was once obsessed with a Brahma-Rakshasa, an evil spirit. At that time, Yadavaprakasa who was said to be possessed of extraordinary powers to drive away such evil spirits was sent for; but the Brahma-Rakshasa

refused to leave the princess upon whatever Yadavaprakasa did. However, the evil spirit felt forced to leave the princess on the mere touch of the holy feet of Sri Ramanuja.

Yadavaprakasa then felt very much humiliated by the spiritual power of Sri Ramanuja. In regard to his controversy with Ramanuja the interpretation of “సర్వం ఖల్విదం బ్రహ్మ” నేహనానాస్తి కించన, Yadavaprakasa said “All the cosmos is God”. “All the diversities that are seen in the cosmos are illusory”. But “Ramanuja’s interpretation was that all this cosmos is permeated with the spirit of Brahman i.e., full of God”; that it exists by the will of God and is not independant; that “The Diversity is of the cosmos and real; that it is sustained by the unity of God; that without Him there is no cosmos independent; that there is but one God neither two nor many; and that in Him is all. ●

This interpretation did not satisfy Yadavaprakasa; and Sri Ramanuja had thereafter to leave him. Sri Ramanuja then intimated all that happened with his master and himself to his mother Bhudevi. She directed him to seek the advice of Thirukkachi Nambi who had direct touch with Sri Varadarajasvami and requested Thirukkachi Nambi to engage him for Divine Service. Thirukkachi Nambi expressed that the water from the Salai (Kinar) well was very much appreciated by the Lord. Sri Ramanuja thereafter began to take the water from that well daily for the use of the Lord.

About this time, Yamunacharya’s health was noticed to be failing. Two Sri Vaishnavas then came to Conjeeveram in search of Sri Ramanuja and took him to that place, but it became too late; because by the time Sri Ramanuja reached the place, the holy body of Yamunacharya was about to be interred and covered with salt. Sri Ramanuja fell prostrate before Yamunacharya’s body; He then ascertained the cause of the closure of his three fingers in his right hand and returned to Conjeeveram after promising to carry out Sri Alavandar’s dying wishes.

Sri Ramanuja was very much attached to Kanchipurna otherwise known as Thirukkachi Nambi; and one day Sri Ramanuja

invited Kanchipurna to his house for partaking food which was readily accepted. Preparations were made and Sri Ramanuja was waiting to receive the revered Kanchipurna ; but he did not turn up in time. Sri Ramanuja went in search of him ; While he went searching for his guest, Kanchipurna came to the house of Sri Ramanuja and took the food and went away before Sri Ramanuja returned. The place and vessels which were used to serve food were being cleaned by his wife then. Ramanuja was very much irritated with the action of his wife and felt disappointed with having missed to receive Kanchipurna personally.

On a certain date, Sri Ramanuja requested Kanchipurna to elicit from Lord Varadaraja, the answers for some of his own doubts ; but the doubts were not mentioned to him. On that very night after the Lord's service was over, Kanchipurna stood silent before the Lord with folded palms contemplating upon Sri Varadaraja. Varadaraja then asked Kanchipurna to intimate to him what he wished to ask. He then intimated to the Lord what all Sri Ramanuja had said. Forthwith, the Lord's reply came :—

- (1) I am the supreme truth (అహమేవ పరతత్త్వం)
- (2) I and the souls are different (Bheda).
- (3) By faith men shall reach me.
- (4) Thought of me at the time of death is not compulsory.
- (5) Release from bondage follows immediately upon death.
- (6) Choose Mahapurna as your Acharya.

After Sri Varadaraja had expressed the 6 points to Kanchipurna, he joyfully withdrew from the Lord's presence with all reverence ; and on the next morning, he communicated to Sri Ramanuja, the Divine message he had from the Lord and desired to know from Ramanuja if those were his doubts. Sri Ramanuja then prostrated before Kanchipurna respectfully and expressed his gratitude for his own doubts cleared.

Meanwhile, the absence of a suitable person to the Pitam (Gadi) of Alavandar was keenly felt, and Mahapurna was requested

to proceed to Conjeeveram to take Sri Ramanuja with him. According to the dictates of Sri Varadaraja through Kanchipurna, Sri Ramanuja wanted to meet Mahapurna and accept him as his Acharya. Both of them thereafter met at Madhurantakam in the shrine of * Erikatha Perumal and were very much surprised with their unexpected meeting. Sri Ramanuja prostrated before Mahapurna and prayed for his initiation. Though Mahapurna hesitated at first, he took Ramanuja into the shade of the Vakula tree inside the temple and performed all the sacraments of initiation as laid in the Sastras. After completion of the initiation both of them proceeded to Conjeeveram to worship Sri Varadarajasvami. They met on their way Kanchipurna who took them to Hastigiri Varadarajasvami and invoked the Lord there to manifest Himself to worthy souls.

ERIKATHA PERUMAL, SRI RAMAR.

About sixty four years ago, Mr. Price was the Collector of Chingleput of which Madurantakam was one of the Taluks. In this place there is a big reservoir with its storage capacity being immense. Year after year during heavy rains its wier was being washed away; Every time it was rebuilt much stronger than before. Mr. Price went into the town and noticed an unfinished ^{Srivatsam} Devi's shrine with the requisite granite stones scattered about all round. To the west of this shrine there was another small shrine. Mr. Price expressed his desire to enter the shrine, which was readily accepted by the villagers. Then the priests of the shrine explained to Mr. Price the greatness of the Devi. His curiosity was about the Devi; and Her greatness increased when the priests explained to him all about Sri Janaki Devi, Sri Rama's Queen. Mr. Price smilingly said "If as you say your Devi is all that is ascribed to her, let me propose one thing. I am very much put out by the constant collapses of your great tank's Kalingal. Even now it is being rebuilt. If this would stand the rush of the next showers, then I should attribute it certainly to your Devi; and I myself will build Her the needed shrine. If it happens otherwise, then you all should allow that she does not deserve the encomiums you heap on her." Thus saying Mr. Price left the shrine. The new outlet was built and finished and a few months passed.

Unintermittent showers poured; and all tanks, ponds, rivers, and all low lying lands were fully inundated with water for miles around. Two days before this rain, Mr. Price came to the place and camped there to see the fate of the Kalingal built for the fourth time. On the 3rd night there was tremendous downpour without any interval. Reports reached him that the reservoir was nearly

Mahapurna was then taken to Sri Ramanuja's house and was accommodated. Sri Ramanuja sat at his feet for 6 months and learnt all important lessons from him in the Divyaprabandham and other secrets of the Sri Vaishnava Sampradaya.

While Sri Ramanuja was away from his house, his wife and the wife of Mahapurna got into some misunderstandings over a pot of water at the site of the well. Mahapurna left the place to avoid future troubles without intimating to Sri Ramanuja. Sri Ramanuja

full. A hoarse thunderous noise as of the great rush of vast volumes of water reached his ears. At twelve in the midnight, the rage of the storm abated. His curiosity became uncontrollable. He then went to see the Kalingal himself with the help of the village servants; and his camp clerks followed him with lights. When the Collector Mr. Price eagerly strained his eyes on the Kalingal, he could descry, a blue ethereal radiance playing lambent above the Kalingal passed. He reached the place and stopped awhile. His whole frame was thrilling and he became spell-bound. Large drops of sweat were seen on his face. He threw down his umbrella and hat and suddenly fell on his knees on the wet ground covered with pools of water all round and prayed fervently with his eyes steady all the time gazing on the heavenly Being. His servants noticing the condition of their master thought, he became mad and lifted him from the ground. He got up and cried out "Don't you see, see, see there, you idiots! Don't you see those glorious transcendent Beings standing there on either side of the Kalingal with drawn arrows? How splendid they are! What magnificently proportioned men! How luminous their faces! They smile at! Oh they have vanished"! He returned to his camp and looked grave and dignified. Several gentlemen came to visit him at that night after the occurrence. He said that the outlet was not broken, nor will it ever be. I solemnly tell you I have received a lesson that I will never forget. I always believed more or less that God was not the monopoly of Christians. You move to your places. The Devi's temple will begin to rise." The temple was built. A stone inscription stands to-day "Built by Mr. Thomas Price, Collector in the year 1884".

(K. E. Central Hindu College Magazine, Page 173 of Vol. IV of 1904.)

See how Sri Ramachandra showed his mercy to an Englishman, Mr. Price though he was foreigner. He belongs to no caste, nor did he obtain any tuition from any Acharya. All that we see from the incident is that God if He wills will appear before any one in this earth. No religion, no education, no philosophy, no yajna nor Bhakthi will bring Him to sight. His will was the Grace. Even in this Kaliyuga we see such things.

felt very much afflicted in his mind over this and resigned his Grihastashrama and took up Kashayam or Sanyasashrama. He then wore a holy thread with 5 strings and took up the triple-poled staff, the emblem of Sanyasis and re-named himself as Ramanuja Muni.

Some time later, Yadavaprakasa was anxious to become a triple-poled Sanyasin and got through the formalities under the direction of Sri Ramanuja. Yadavaprakasa was named as Govinda Jeer and was requested to write about the dharmas relating to the Mutts and Sanyasis. He had written a book by the name of "Yati Dharma Samuchchayam".

Then, Arayars or Divyaprabandha-songsters came from Srirangam to take Sri Ramanuja to that place. Varadaraja Svami was pleased with the songs of the Arayars and He directed Sri Ramanuja to follow them along with Dasarathi leaving Kurattalvan at Kanchi. The party reached the banks of the Kolladam. All of them took their bath in that river; and Sri Ramanuja was received with temple honours. He worshipped Sri Ranganatha Svami and the surrounding shrines and took up his residence in the monastery of Sri Alavandar and accepted the office of the trusteeship of the temple.

One Akalankanatta Alvan was taken as an assistant to Sri Ramanuja to manage the affairs of the temple. Kurattalvan who was the Raja of Kuram relinquished his aristocratic estate and joined Sri Ramanuja at Srirangam.

With the help of Srisailapurna or Periya Thirumalai Nambi, Govinda was taken back to Sri Vaishnava fold from Kalahasthi where he was staunchly attached to Saivism.

Sri Ramanuja then proceeded to Thirugoshtiyur to learn the secret meaning of Ashtakshara (eight lettered Mantra) 17 times. Finally after knowing the secret Mantra and its meaning from Thirugoshtiyur Nambi, Sri Ramanuja felt that it should not be kept a secret treasure for himself any longer; and with a warm heart to save humanity, he got up the tower of the temple and revealed the truth of that mantra to all the persons who congregated in that place.

Goshtipurna having heard of Sri Ramanuja's actions became very much excited and asked Sri Ramanuja the cause of the violation of his orders. Sri Ramanuja explained to Goshtipurna that he was not much concerned about his getting into hell for violating his Guru's orders while he was able to save millions of people by revealing the truth of the Mantra. It is our good fortune that we are now able to reap the benefits of Sri Ramanuja's endeavours. Goshtipurna then became satisfied and wanted Sri Ramanuja to meet him again to divulge another secret that lay hidden in the Gita. On the 18th visit, Goshtipurna revealed the secret meaning of the "Charama Sloka" or the meaning of the 65th stanza in the Bhagavat Gita, or the sacred sayings of the Lord Sri Krishna. This secret was not broadcast but recorded in his Gita Bhashyam in the 27th Sloka of the 14th chapter.

Sri Ramanuja next studied Tiruvāymozhi under Tirumalai Andan under the orders of Goshtipurna. He next wrote the Gadyatravam and the Gita Bhashyam.

Srivatsam

Sri Ramanuja became very unpopular, because of his strict stewardship at the temple of Sri Ranganathasvami. The matter had then gone up to such a climax that they have designed to poison him. This was however averted by the timely hint given by the house-wife of the Grahastha who served food for the day. The food was later tested before a dog and proved it to be poisonous. Ramanuja began to fast from that date onwards. Goshtipurna having heard about the incident went to Srirangam and selected Kidambi Achan to be his cook in future. Thereafter Sri Ramanuja desisted from having his Biksha from any grihastha.

One Yajnamurti, a staunch Mayavadio & preacher of the illusoriness of the cosmos was converted by Sri Ramanuja to the fold of Qualified Monism and was named by him as Arulalaperumal Emperumanar.

With the permission of Sri Ranganathasvami, Ramanuja started on a pilgrimage, went to Tirukkoyilur; and from there proceeded to Chidambaram and from that place to conjeeveram, met Kan chipurna, After a few days' stay there, he proceeded to Tirumalai

the holy hills and descended after 3 days to Tirupathi. He studied Ramayana under Srisailapurna or Peria Thirumalai Nambi and returned to Srirangam after a year, taking Govinda along with him, after he was converted to Sri Vaishnavism. Ramanuja observing the celibacy of Govinda gave him Sanyasasramam and named him Embar. Ramanuja next took up writing his commentary on the Vyasa Sutras known as Brahmasutras. Kurattalvan was selected as his scribe. Kurattalvan would stop writing whenever he felt that the meaning expressed by Sri Ramanuja was not clear. On several occasions, Sri Ramanuja corrected his versions and completed the commentary on the Brahmasutras, now popularly known as the Sri Bashya. Sri Ramanuja before writing his Sri Bashya, wrote brief commentaries known as Vedanta Saram and Vedanta Dipam ; and his first work was Vedartha Sangraham after he completed his Gita Bashyam.

Sri Ramanuja next started on an all-India tour, after taking permission from the Lord Sri Ranganatha. He first went to Kumbakonam, thence to Thiruvai Thirunagari, the birth place of Thirumangai Alvar, then went to Thirukkannapuram ; from there he proceeded to the Kallazhagar shrine near Madura and proceeded to Thiruppullani "Rama's Bridge". Alvar Tirunagari, the birth place of Sri Nammalwar was next visited. From there he proceeded to Thirukkurungudi, entered Kerala the Province, visited Thiruvannaraisaram, Thiruvattar, and reached the Travancore, worshipped Sri Ananta Padmanabhasvami. Sri Ramanuja attempted to introduce Pancharatra Agama there instead of the Nambudri's Aradhana. This was not acceded to by the Lord Sri Anantapadmanabha Svami which made Ramanuja go back to Thirukkurungudi on the next morning.

Sri Ramanuja with a heavy heart then went up straight to north, reached Mathura, the birth place of Sri Krishna, then proceeded to Nanda Vrija, Govardhan, Brindavan where Sri Krishna during His Avatar did so many super-human acts.

He then proceeded further North to Saligrama, Mukthinatha Kshetra, Badrinarayan, Dvaraka, Ayodhya, Pushkara and Bhattimantapam. He went up to Kashmir, the seat of Saraswati and

discussed with the Pandits and learned men who conferred on Sri Ramanuja the title of Sri Bashyakarar and gave him an image of Hayagriva for worship. The Raja was immensely pleased and agreed to follow Sri Ramanuja's Philosophy. From Kashmir, he went to Kandamennum Kadinagar. This sacred place stands on the high bank at the confluence of the Ganges and Alakananda which is now called as Devaprayag. Ramanuja next reached Purushothamapuri or Sri Jagannath. He attempted to introduce there Agama worship. But Sri Jagannatha would not permit him to do so. While Ramanuja was asleep he was removed to Sri Kurmam along with his followers next morning, a place which is about 40⁰ miles away from Sri Jagannath. After visiting Simhadri and Ahobilam, Sri Ramanuja reached Tirupati. At that time there was a great controversy about Srinivasa as to which of the two sects whether Saiva or Vaishnavite the Deity stands to represent. Sri Ramanuja suggested to place the emblems of Vishnu such as Discuss and Conch and the emblems of Siva Trisula & Damarakam inside the garbagraham at the close of the day when the doors ^{Srivatsam} are closed for the night and arrive at some decision the next morning when the Deity will chose the emblems of the sect which He represents. This suggestion was agreed to and the next morning when the doors were opened, Srinivasa bore the emblems of Vishnu such as Discuss and Conch thereby dispelling the doubts in the wavering minds of His worshippers. Ramanuja then left for Conjeevaram, proceeded to Triplicane, Tirunirmalai, Madurantakam, Tiruvahindrapuram Viranarayanapuram and reached Srirangam, worshipped Sri Ranganathasvami, and entered his monastery.

KURATTALVAR

The pious Kuresa leaving his all at Kuram was subsisting at Srirangam by alms. daily. It so happened on a rainy day he did not go about for his maintenance for the day. Sri Ranganatha noticing His Bhakta Kuresa without any food sent his SattiAravanai the last offering that is made to Him daily at the temple to Kuresa who partook a small morsel and gave his wife another morsel. This holy food made Kuresa's wife Andalammal conceive and bring forth two prodigees Vyasa Bhattar' and Parasara Bhattar.

B H A T T A R Y A .

Sri Parasara Bhattar, the boy-prodigy was possessed of extraordinary mental faculties and quick grasp. While he was a boy of five years, he questioned his father when he was expounding the stanza of Siru-ma-manisar, "How can a thing be small and great at one and the same time?" Kuresa, his father was taken aback at this question and explained to the boy that, though small in their stature they are great in knowledge and wisdom. Though contradictory in appearance, things like small and great can be harmoniously combined as in the cases of our holy saints as Sri Achan, Arulala Perumal Emberumanar who were short in stature and great in wisdom.

On another occasion, when the boy was playing in the street, he heard the name of Sarvajna Bhattar. It greatly irritated him to hear a foreigner proclaiming at Srirangam that he is a Sarvajna in the presence of Sri Ramanuja, Kuresa and other great men living close-by. The boy with a handfull of dust in his hand came running towards the palanquin in which the Sarvajna was sitting and asked him to stop proceeding further. If you are all-knowing as you call yourself, tell me what quantity of dust I have in my hand. This sudden interrogation so baffled and confused the Pandit that he could not give a ready reply. When the boy noticed that no reply was forth-coming from the Pandit, he jokingly said "Can you not say", "You have a handfull of dust". You do not deserve the title of Sarvajna (all-knowing). Ask your attendants not to proclaim your poor mental faculty and drop the insignia that they are carrying. The strange behaviour of this urchin created a stir and admiration in the mind of the Pandit; and he got the boy seated in his palanquin, lovingly took him to his parent's house and left him there. At his eighth year, he underwent the holy-thread ceremony and completed his Vedadhyayanam. His wedding took place upon the dictates of Sri Ranganatha with the daughter of one of the relatives of Mahapurna.

Sri Bhattarya continued his discourses and subdued one Vadanti near Melkote. He has written a commentary on the Sri Vishnu Sahasranama and wrote the stotrams of Sriguna Ratnakosam

and the Rangarajastavam later on and passed away at the early age of 26.

Dhanurdasa.

One Dhanurdasa was mad with excessive infatuation and lust for women. Sri Ramanuja easily corrected and made him a staunch follower of his philosophic doctrines. Dhanurdasa's wife Kanakamba also followed her husband and became a devotee of Sri Ramanuja. Dasarathi known as Mudaliyandan resigned himself at the holy feet of Sri Ramanuja and obeyed his commands; and served as an attendant upon Attulaye, daughter of Perianambi according to the commands of Sri Ramanuja.

Maranerinambi.

Then, one Maranerinambi belonging to the 4th class and not a Dvija departed from this world. Considering the merits of Maranerinambi, Mahapurna did Brahmamedha Samskaram to his body. This was objected to by Sri Ramanuja. Mahapurna however satisfied him with his own suitable explanations.

Srivatsam

CHOLA'S PERSECUTIONS.

A bigotted Saiva Chola King was ruling at Gangaikonda Cholapuram in the early days. He was attached not only to Saivism but went on persecuting every one of his subjects to follow his faith. Some of them who resented this suggested to him that, unless Sri Ramanuja and Kuresa were converted, his cult of faith will not stand. Messengers were sent to procure Sri Ramanuja and Kuresa for forcing them to accept his own doctrines. Then, to save Sri Ramanuja, Kuresa dressed himself in ascetic robes and appeared before the King along with Mahapurna. Both of them were treated very cruelly by the King. Mahapurna left his mortal coil at Pasupati Koil, near Kandiur (Tanjore Dt.) having been unable to bear the tortures of the King. Kuresa lost his eyes and with great difficulty reached Srirangam. Being unable to bear the pains in his eyes, he went to Thirumalirumcholaimalai, Sri Kallalagar's Shrine which is about 20 miles from Madura; and it is there that he wrote his Panchastavams. Sri Ramanuja could not stay on at Srirangam because of the

persecutions of the King; and he therefore proceeded north reaching a forest on a rainy chill night where the hill tribes offered him millet-flour and honey. Sri Ramanuja and his followers partook of their kind offer and rested there in a cottage for the night; and started on their way when the day dawned. They reached the Nilgiri Hills on the 6th day and were the guests of a chieftain of hunters. The chieftain was absent in his place at that time. His wife received them and attended to their food and other wants. The chieftain then returned; and Sri Ramanuja blessed him and his wife for their hospitality to him. Sri Ramanuja then continued his journey and reached a village named Saligrama full of Virasaivas and converted them all as Sri Vaishnavas. The process adopted for conversion was unique. Mudaliyandan, Sri Ramanuja's sister's son who was accompanying him was asked to wash his feet in a well near-by; and the Saivas were made to partake the said water which he assured them had a miraculous effect; and this had a marvellous influence on the minds of the Saivas; and they adopted the Sri Vaishnava cult. This well is preserved even to-day with a suitable compound-wall and a door to prevent any defilement by men who had no faith in the Sri ^{Sivatsam} Vaishnava religion. It was in this place that Sri Ramanuja converted one Vadugunambi and made him his follower.

From this place Sri Ramanuja administered a powerful evil spirit against the Chola King whereby the King's neck became worm-eaten and he consequently died. Thereafter the King became popularly known as Krimikanta Cholan.

From Saligrama Sri Ramanuja proceeded to Tondanur, At that time, one Bettavardhana was the ruling prince. In the Saka year 1039, Durmukhi, Bettavardhana, under the taunts of his favourite concubine and the arguments of Sri Ramanuja received "Taptamudra" (ritual of branding) and thus became a convert to the Sri Vaishnava religion. He then changed his name into Vishnuvardhana; and with a bitter hatred towards the Jaina religion discontinued or abolished all the INAMS, destroyed 790 Basti temples and set up Pancha Narayana, viz., Chennigi Narayana at Belur, Kirti Narayana at Talakadu, Vijaya Narayana at Gadugu,

and Lakshmi Narayana at Haradanahalli, transferring to these all the Inams that were formerly given to the Basti temples. He built the tank at Tondanur from the stones of the destroyed Basti temples and called it Tirumala Sagara. Having abolished different kinds of Jaina Inams, Manyams etc., he established below this tank Thirumalasagara *Chatra* for the feeding of a Ramanujakuta (Assembly of Ramanuja sect). He gave the name of Melukote and Tirunarayanapuram to the village of Dodda Garuganahalli, constructed several temples and caused steps to be erected leading up the hill of Melukote.

The temple at Belur was sanctified by Mudaliyandan (Dasarathi) deputed by Sri Ramanuja in 1179 A.D. in the beginning of the 12th century. (Extract taken from the Indian Antiquary, Vol. 1, 1873)

While Ramanuja was propagating the Sri Vaishnava cult in that province, he had a dream about the existence of Tirunarayanan in the Yadavagiri. Immediately, the information was given to Rajah Vishnuvardhana who came with his men and had the forest cleared. This was about the year 1090 A.D., when Sri Ramanuja was about 80 years old. When Sri Ramanuja was asleep, Tirunarayana appeared to him in his dream again and located the place where He lay hidden. To the tremendous joy of Sri Ramanuja the stone image was unearthed and installed at the place where it was found; and a small temple was constructed by Rajah Vishnuvardhana. Sri Ramanuja's anxiety was to find out a "Utsavar Image" for processional purposes. Sri Ramanuja had again a dream that the metal image known as Ramapriya was at Delhi with the Turk Prince. Sri Ramanuja proceeded to that place and on arrival at Delhi, he found that the King made a present of the image to his daughter; for it is said to be very handsome and she asked for it as a play-thing. All the day the Princess played with the image and at night the God assumed His own beautiful form and enjoyed her bed; Sri Ramanuja by virtue of certain Manthras obtained possession of the image and wished to carry it off to Melukote. He asked the brahmins to assist him. But they refused on which the holiars volunteered, provided the right of entering the temple were granted to them. Sri Ramanuja

accepted the proposal ; and the holiars having posted themselves between Delhi and Melukote the image of the God was carried down. Ever from that time, the God is worshipped by holiars for three days at Melukote and Belur. They have also the privilege of pulling the car. (Indian Antiquary Vol. II, Page 65.)

The daughter of the Turk Prince having become unable to bear the separation of her loving idol, Ramapriya whom she enjoyed as her husband, followed Sri Ramanuja to Melukote. Meanwhile, the news came to Sri Ramanuja that the Chola King was dead and that he might proceed to Srirangam which Sri Ramanuja did. After reaching Srirangam, Ramanuja met Kuresa and others and was very much pained to see the loss of eye-sight to Kuresa. After the death of the Chola King, his son Vikrama Chola ascended the Gadi. He was not so cruel as his father. He invited Sri Ramanuja and requested him to assume charge of the management of the temple which Sri Ramanuja accepted very willingly. He made Mudaliyandan to be in direct charge of the affairs of the temple. Sri Ramanuja was then very much afflicted with the loss of eye-sight of Kuresa. He took him to Conjeeveram and prayed to Sri Varadaraja ^{Sriwatsam} Svami to bless him with his eye-sight to worship him alone with which Sri Varadaraja complied. Both of them returned to Srirangam and continued their Vedic lectures at the Mutt. After some time Kuresa passed away. His son succeeded and began to flourish.

Sri Ramanuja himself being very old had an idol of his image prepared, embraced it and transmitted his spiritual powers to the said idol ; and he then ordered Mudaliyandan to install the said image at Sriperumbudur, his birth place. It is that idol that we all now see and worship to our heart's content, the same soul-stirring image of Sri Ramanuja we all worship to-day. Occasionally the image appears to be a living being in a squatting posture. After ablution or Tirumanjanam, the Tirtham obtains a special scent which is only noticeable in the case of Sri Ranganatha at Srirangam. The Temple authorities do not distribute Tirtham to the goshti during the Tirumanjanam of any other deity at that place. On some occasions when the heat is severe, drops of perspiration are

noticed on the forehead and cheeks of the idol even to-day. It is inexplicable how the image prepared from metal is able to manifest signs of the human body with flesh and blood.

LAST DAYS OF SRI RAMANUJA.

After Sri Ramanuja had departed from this world, the tradition is that Sri Ranganatha directed the Archakas to have the holy body of Sri Ramanuja interred within the precincts of the Temple opposite to the thousand-pillared mantapam. In obedience to the directions of the Lord, the sacred body was interred and preserved with salt. After the lapse of some months the body was exhumed and

-
1. బ్రహ్మవా ఇదమగ్ర ఆసీత్ ||
 2. ఏకో హవే నారాయణ ఆసీత్ ||
 3. అగ్నిర్వై దేవానామ వమో విష్ణుః పరమః
తదన్తరేవా సర్వా అన్యా దేవతాః ||
 4. ప్రణవో ధనుశ్చరో హ్యత్మా
Srivatsam బ్రహ్మత ల్లక్ష్య ముచ్యతే ||
అప్రమత్తే న వేధవ్యం శరవత్ నమో భవేత్ ||
 5. నారాయణా ద్భ్రహ్మో జాయతే
నారాయణా ద్రుద్రో జాయతే ||

Note :— From 3 to 5, it may be observed how the conception of God evolved from the term Sat up to Narayana. If our readers are etymologists, they will at once understand the splendid discovery of Ramanuja in the intricate windings of the Vedas.

Says Max Muller ;—

" Every new work was a discovery, and these early discoveries, if but properly understood, are more important to us than the greatest conquests of the Kings of Egypt or Babylon. Not one of our greatest explorers has unearthed with his spade or pickaxe more splendid palaces and temples, whether in Egypt or in Babylon than the etymologist. Every word is the palace of a Human thought". (P. 17, Vol. I, Translation of the Ninth International Congress of the Orientalists).

PROPERTIES.

GANGAIKONDAN MANTAPAM.

This is situated in the northern end of Tolasingaperumal Koil Street, facing east. Originally there was a small mantapam near the road in the possession of the Yadavas of Triplicane, bearing Old Survey No. 2034, Re-Survey No. 1890 and 1891.

On the 14th of August 1843, Vanamamalai Satakopachariar transferred the mortgage deed, to his favour from Thandalam Venkatalakshammah. The plot of land behind the Mantapam is bearing No. 4689 was owned by V. Satakopachariar. This small Gangaikondan Mantapam was dismantled and rebuilt with all pillars on the said plot of land ; and he was holding possession of the same for several years. A suit, O. S. No. 108 of 1905 was filed against the owner by some of the worshippers of Sri Parthasarathi Svami Temple. The judge held the ownership in favour of V. Satakopachariar and his family.

On the northern side of the premises, there are some bazaars. The income derived there-from is being utilised for the Mantapapadi during the festival times. It is also learnt that one Taligai of Pongal is offered daily during the month of Margali from the income of the said bazaars. The length of the mantapam from east to west is 107 ft. and north to south 44 ft. or about 4708 sq. ft. in area. After the corporation acquiring some land for public purposes, the net area at present is about 4132 sq. ft.

In the recent suit filed by Mr. C. Narasimhachariar, Advocate and an Ex-trustee of the Devasthanam, he was himself made a receiver and is now managing the endowment.

When God is taken into this mantapam on the Garuda Utsavam day of Sri Parthasarathi Svami in the month of Chithirai, and on the Garuda Utsavam day of Sri Narasimha Svami in the month of Ani, the Yadavas (shepherd class) are honoured with garland. However, the pandal, lights and other decorations are arranged from the temple funds.

The names of the Trustees of the Temple in 1842 were ;—

S. Narasimha Naicker.

V. Satakopachariar,

Thotakara Venkatanarayana Pillai.

36 PILLARED MANTAPAM

(in front of the East Gopuravasal.)

On the 7th day of March 1848, one Manivakum Somasundara Mudaliar of Madras, made a will and appointed Pondicherry Srinivasa Pillai and Vanamamalai Satakopachariar to be his executors. Amongst the various provisions he made in his Will he asked his executors to complete the building of the stone Mantapam in front of Sri Parthasarathi Svami Pagoda, Triplicane. This was however completed after his death in or about the year 1860. The estimated cost of this was about Rs. 20,000. The flooring of the said Mantapam was done by one Vijayarangam Pillai, son of Nariankadu Parthasarathi Pillai in or about the year 1905.

Srivatsam

KUDIRAI VAHANA MANTAPAM.

This is a mantapam with 8 pillars which faces south and is situated at the eastern end of the Singarachari Street, bounded on the north by S. No. 1753 and No. 15, Apparao Pillai's house, south by Singarachari Street, east by S. No. 1840 and F. C. No. Vasudeva Ayyar's house, and west by lane, bearing certificate No. 1280, Old S. No. 1840 and R. S. No. 2519 bearing Municipal Nos. 26 and 27 with a measurement of 1085 sq. ft.

This is purely a family charity. The trustees of the Triplicane temple have no concern or right to interfere with the conduct or management of the said charity. *vide* Judgment of His Lordship Honourable Mr, Justice Shepherd in O. S. No. 283 of 1892 and confirmed by the Appellate Court in O. A. No. 84 of 1894. There is also a stone inscription in the mantapam.

During the Brahmotsavam of Sri Parthasarathi Svami in the month of Chittarai and that of Telliasingar in the month of Ani, there is a Mantapappadi on the 5th day morning festival of Mohini

Tirukkalam, on the night of the 8th day festival of Kudirai Vahanam, and on the 9th day morning festival of Palanquin. This was dedicated by Muttu Venkata Chetti and Narayana Chetti of Beri Chetti caste belonging to Naikunda Mharishi Gotram in the Salivahana Sakabdam 1761, Kaliyugadi 4940, Vikari, in the month of Masi 5th day (dedicated on the 15th February 1840) and registered in 1910 as Document No. 52, in the South Madras Registrar's Office, Book No. I, Vol. 344, Pages 57 to 65, Triplicane Kudirai Vahana Chetti Mantapam Charities.

HANUMAR TEMPLE.

To the east of the temple, there is a tank and higher up the tank on its eastern side, there is a shrine dedicated to Hanumar. This place is said to have been originally used as a Siva Temple. Subsequently it became the present Hanumar Temple,

R. S. No. 1596—O. S. No. 4328. Extent:—East to West 55½ feet. North to South 37½ feet.

Srivatsam

During the Brahma Utsavam of night Processions of Sri Parthasarathi Svami and Sri Narasimha Svami, Hanumantha Vahanam is alighted in front of this shrine, vadais are offered and distributed. This mantapappadi is being done by gold-smiths.

OTTAGAI MANTAPAM.

To the south of the tank, there is another Mantapam wherein the glass palanquin is now kept for safety, called Ottagai Mantapam formerly used as a stable for camels.

YANAIKATTI MANTAPAM.

At the eastern end of South Mada Street, the first building known as Yanaikatti Mantapam was originally intended for stabling the elephant; and it is now made a bazaar to be let out, There is no elephant for the present.

SIMHAVAHANA MANTAPAM.

To the west of this building a few yards away, there is a mantapam called Simhavahana Mantapam. This has been also let out to

merchants. However, on the 2nd day of the Brahmotsavams of Sri Parthasarathi Svami and Narasimha Svami, there are mantapappadis on the returning procession late in the night. The God is alighted with the Vahanam in front of the said mantapam and rice cakes and vadais are offered. It is 30 ft. broad East to West and 20 ft. deep North to South with an extent of 618½ sq. ft. Its Collector Certificate No. is 6284, and Survey No. is 2268.

GENERAL INFORMATION.

The humble Petition of the inhabitants of Madras Triplicane and San Thome.

"Your petitioners most humbly beg that since the Pagoda of Triplicane was built, there was but one form of prayer called "Sreeshylasha Dyapautram" or (Sri Sailesa Dayapatram) used in the said pagoda by Tin galah (Tenkalai) and Vada galah (Vadakalai) brahmins; but the latter Vadagalah (Vadakalai) brahmins composed a new form of prayer called Ramanujaloo Dyapautram (Ramanuja Dayapatram) designed to introduce in the Pagoda; but their designs proved abortive. While Admiral Boscawan was in this place, a dispute having arisen between Tenkalai and Vadakalai brahmins, when they complained of the same to Admiral Boscawan who enquired in to the affair, made peace between the two parties and caused them to read the old prayer as usual.

In 1795 the Vadakalais however again complained. Lord Hobart's Government at that time declined to interfere. Their resolution was this: "The Board does not think it advisable to interfere in the religious disputes of the natives lest by giving a decision on the grounds of which they are not certain, it might become cause of dissensions serious in their consequences to the peace of the inhabitants" (Public consultations of Fort St. George, 10th April 1795.)

The Management of the Temple.

With the acquisition by the Company of Triplicane in 1676, the management of the temple was also taken up by the Company

and was entrusted to its chief merchants like Beri Timmanna and Cassa Varona or Kasi Viranna. Not only did the Company's Government make ample provision for the maintenance and upkeep of Hindu Temples and Moslem places of worship but also did it effectively interfere to settle caste or sectional disputes and restore order by arbitration or orders in Council. The Fort St. George Public consultations of 29th December 1692, for example, refer to the two Temples of Madras, "The Town Temple and the ancient Sri Parthasarathi Temple" and state that they were managed by the Company's chief merchants out of revenues derived partly from endowments of land and partly from a tax on exports and imports paid voluntarily with the customs dues by all but Europeans and Armenians." Governor Yale took the management out of the hands of the chief merchants and appointed Rangayya Chetti and two others overseers as Governors of the pagodas. An appeal was made to rescind this order and it was done. But in 1696, this arrangement was again cancelled due to the unsatisfactory conduct of Beri Timmappa during the time of Governor Higginson. Ramappa, a brahmin, Nairo Verona and Rakka Chetti were appointed to manage the two temples (P. C. 18-4-1696). The Company's policy was generally good in the efficient management and maintenance of harmony in sectarian disputes. Though not in the case of Triplicane temple, there have been many other instances of individual Governors like Lord Clive and Collet and of collectors like Lionel Place of Chingleput District making presents of jewels etc. of their own to the temples. It was customary also to send out troops on the occasion of temple festivals. Protests were raised against this practice by some of the Commanders-in-chief as in 1836 and were made even to the Court of Directors in England against the Provincial authorities; but the Court of Directors upheld the view of the local authorities and the Commander-in-chief of the Madras army in 1838, Sir Perigrene Maitland was forced to resign for his refusal to punish a European Soldier who did not attend a native festival according to the practice. It was even the practice to present troops with colours on occasions of temple festivals. This practice however gradually ceased. In 1842, Government changed their policy of

associating themselves actively in the management of Indian shrines and endowments. The country did not view this withdrawal on the part of the Government with satisfaction. Then came the Queen Victoria's Proclamation in 1858 assuring religious neutrality. From that time the temples were placed under the management of a trustee or trustees appointed by the Government or elected by the people.

There was the town conicoply or kanakkupillai or (Accountant) part of whose duty was the management of charities and charitable endowments especially in regard to accounts. The accounts of the temple were therefore properly maintained and audited. A small payment of Rs. 10 cash was paid to him for his services by every pagoda but this was a voluntary contribution and not paid out of the temple funds.

The Government in an order dated 2-1-1807 are now paying a sum of 300 pagodas or Rs. 1050 per annum in monthly instalments of Rs. 87-8-0 representing half of the quit rent of Triplicane town at that time.

Schemes.

Several schemes were framed for the management of the affairs of this temple from time to time always holding the right of the Tenkalai residents of Triplicane to elect their representatives for the management of the temple. The High Court in a full Bench have finally framed a scheme in C. S. No. 527 of 1924 for the proper management of the affairs of the temple. They have decided that the Dharmakartas shall be three in number, that one of them shall be a Brahmin, one an Arya Vysia (Komati) and one Non-brahmin Non-Arya Vysia.

And a Board of Supervision containing 7 members was also constituted. The Dharmakartas and the members of the Board of Supervision are to hold office for 5 years from the date of appointment.

The following are the qualifications for a Dharmakartas or a member of the Board of Supervision.



Srivatsam

Rao Bahadur V. RANGANADHAM CHETTY
Arya Vysia Dharmakartha of
Sri Parthasarathi Swami Temple, Triplicane from 1919
and of
Sri Audikesavaperumal, Sri Bashiacarswami temple
at Sriperumbudur from 1922 to 1939

- (a) A Tenkalai sect.
- (b) A male.
- (c) Age of 25 years or upwards,
- (d) Residents either within the municipal limits of Madras or within a radius of 15 miles beyond such limits.
- (e) The owner in his own rights of lands paying annual revenue or rent of not less than Rs. 100 or does pay municipal or local taxes of not less than Rs. 50 per annum or in occupation of premises as tenant paying a annual rent of not less than Rs, 240 or who pays some income tax.

Qualification of voters :

- (a) Vaishnavas of Tenkalai sect.
- (b) Males.
- (c) Age of 21 or upwards.
- (d) ^{Srivatsam.} Resident in Triplicane and within the following boundaries, viz., on the north by Wallajah Road, on the east by South Beach Road, on the south by Ice House Road, on the west by Woods Road and Patters Road and who have been so resident for at least six months immediately proceeding the publication of the year's preliminary electoral roll herein after referred to.
- (e) Able to sign their names. Pay Rs. 3 as registration fee for life membership or pay As. 4 for registration fee within a month of the publication of the preliminary list of the year.

All persons with the above qualifications and who have registered their names as stated above are entitled to vote in any election and wherein his name stands on the date of such election, registered in the list of Voters maintained in the Temple.

After the passing of Act X of 1946, the City Temples were included under the control of the Madras Hindu Religious Endow-

ments Board who have however reserved interference in the affairs of the managements of the Temple. The Board of Supervision as framed under the scheme was abolished. The scheme is under the jurisdiction of the High Court of Madras.

STONE INSCRIPTIONS IN THE TEMPLE.

No. 533—A. R. 234 Stone.

Translated from Telugu

Danti Varman 779—830 A. D.

Place : in the floor at the entrance into the Garba Griham of Sri Parthasarathi Svami temple, records in the 12th year of the Pallava King Danti Varma Maharajah the temple priests mortgaged one of the fields of the temple and that the offerings to God in consequence fell short. That a certain Pugalthunai Vyasarayan redeemed the field and arranged for the usual quantity of rice offerings every day. However, the inscriptions corroborates the testimony of Tirumangai Alvar, Periya Thirumoli which attributed the foundation of the temple to the Thonda king i.e. Pallava.

No 534—A. R. 235

Translated from Tamil

Venkatapathi I 1586—1614.

On the Northern wall of the central shrine of the temple a record of the Vizianagaram king Vira Venkatapati Maharajah, king of Penukonda, Chandaragiri Taluk dated Purvapaksha Dasami Friday, Svathi, in the year Vikari presented to Thelliasingaperumal the following:—

In the presence of the villagers and temple officials from the revenue of certain villages in Chandaragiri Taluk for the 9 days Bramotsavam in the month of Chittirai including Car Festival, Thirumanjanam, for Vasantha Utsvam, floating festival, Andal festival, flower garden the required taligais and provisions.

No. 535—A. R. 236.

Translated from Tamil.

On the southern basis of the shrine a record of the Vizianagaram King Veera Venkatapathi Deva Maharajah :

Sali Vahana 1525, Sobakrithu, Vaikasi, Purvapaksha Panchami, Thursday, Punarvasu, in the shrine of Thelliasingaperumal, Thirumalisai Alvar was installed and for the daily offerings of one Taligai Prasadam, Narayana Ayayngar disciple of Anamanchapalli Emperumanar paid a gift of 20 pagodas.

No. 536—A. R. No 237—1903.

Translated from Telugu.

Sri Virapratapa Sri Vira Srirangaraja Deva Maharajulu
of Penukonda.

Perhaps Sriranga III 1642—1670.

^{Srivatsam}
Nandiraju Malli Devaraju, Ramaraju grant of villages Nellore District, Chemchem Village of Nidumbaram and a garden. The income from the above is to be utilised for Uriyadi festival, Jayanti festival, offerings :—Dosai, Appam, Vadaparauppu, Poli, Chakkalam (Hand Muruku).

Offerings on the next day :—Butter, Milk, Plantain fruits, decoration to the Utsavar.

Offerings to be made for Vanabhojanam in the garden, curd-rice prasadam, Tiruppavadai in the mornings, in the night one taligai of sweet Pongal, Dosai, Appam, Vadai and Tirumanjanam, street processions, Sripatham tangis, flower, dancing girls.

For Chittarai Thirunal, Vadayatti, Vanabhojanam, during the festival of Thiruvadhyayanam, Akkaravadisal, Pongal, Dosai, Vadai, and Appam.

Ellanir, plantain fruits, sandalwood paste, Sambrani, betel leaves, cocoanuts, flowers, dancing girls, music.

For Thirupparvettai:—offerings curd rice.dosai, Appam, vadai-paruppu, flowers, dancing girls, musicians.

For Sriramanavami:—curd rice prasadam 8 thaligais Dosai 4 padis, Vadai 2 padis, pongal 4 thaligais Vadaparuppu, Panakam.

Telliasingaperumal Thirunakshatram. 1

Vedavallittayar, Chudikodutta Nachiar " 2

Alvar Tirunakshatrams. 12

For the 15 Tirunakshatrams for each Tirunakshatram two taligais of curd-rice prasadam, Dosai Padi 2. Vadai padi 1 and Vadaparuppu.

No. 537 A. R. 238—of 1903

A reign of this Pandya king has been traced from Tiruppattur (Ramanad District) Nilakanta Sastri of Pandyas' page 233 & 259, a Pandya king who ruled from 1162 & 1180. A stone inscription by Tribhuvanachakravarti Kulasekara Devar records a presentation of land at Pudupaukam in the year Subhakritu Suklapaksham, Rohini, and also mentions God Telliasingar.

No. 538—A. R. 239

Records of Vijayanagarm King Mahamandalesvara Virapratapa Sadasiva Devamaharayer, (1542—1570) that a private individual devotee of Thelliasingar Narasinga Dasan installed Sri Pallikonds Perumal, Mahalakshmi, Bhumi Devi, Narsingapperumal, Varaha Narayanapperumal, Seshan, ~~the~~ shrine. Also installed Sri (Venkata) Krishnan, Rukmini Devi, Balaramar, Madhan (Pradyumn) Aniruddhalvar, Satviki Alvar in the main shrine of Sri Parthasarathi Svami.

In the shrine of (Tayar Sannidhi) he installed Veda Valli Nachiar Utsava Vighram.

He also constructed the shrine of Pallikonda Perumal (Sri Ranganatha Svami) and the shrine of Krishna (Sri Parthasarathi Svami) and the front Mantapam and the shrine of Vedavalli Nachiar and the front Thiruvai Moli Mantapam, Tiru Madapalli (sacred

Kitchen) and Adayavalanjar. Tirumadil (compound wall). Presented jewels; and also presented the villages of Pudupakkam, Vepery, and Vyasarpadi.

No. 539—A. R. 240

A record of Vijaya narayana King, Vira Pratapa Viravenkatapati Deva Maharaya, installed Sri Bashyekarasvami in the year Krodhi in the month of Chitrai, Aparapaksha Trayodasi, Monday, on the star of Uttirada in the front Mantapam of Telliasingar shrine and also made provisions for the daily offering of curd-rice prasadam.

No. 540—A. R. 241 :—A fragmentary record of Chola King Tribhuvana Viradeva Kulottunga No. 3 1178—1206 referred to as Virapandiya Tribhuvana Raja Royadu III 1216—1246.

No. 541—A. R. 242 —Another fragmentary stone record in the 23rd year of Chola King Raja Raja Deva mentioning certain. ...

No. 542—A. R. 243 :—Records certain kararnama executed by temple Nambiar Archaka Paricharaka and Uliyastar agreeing to be always waiting at the temple.

